



THE PRINCESS FINDING MOSES.

REMARKABLE
CHARACTERS AND PLACES
OF THE
HOLY LAND

COMPRISING AN ACCOUNT OF
PATRIARCHS, JUDGES, PROPHETS, APOSTLES, WOMEN,
WARRIORS, POETS, AND KINGS.

WITH DESCRIPTIONS OF
ANCIENT CITIES AND VENERATED SHRINES.

BY
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AUTHOR OF THE "NEW ENGLAND HISTORY," ETC., ETC.

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LIFE

IN THE

HOLY LAND

THROUGH

FOUR THOUSAND

YEARS.

PREFACE.

BETWEEN the covers of the Bible is to be found the most wonderful collection of writings in the world. Like the Alps, they are to be seen from every side, they can be approached from every quarter, and they always present some new aspect of interest, or beauty, or sublimity. Nowhere is there so broad and rich a vein of history, of poetry, and of human nature, as here.

The present volume approaches these Scriptures, on what may be called their *Human* side. Without assuming to treat high questions of theology or doctrine, it attempts to bring forward the Human Nature and the real life of the wonderful characters which have lived in the Holy Land. It aims to see and to reproduce them as they appeared in their own day and among their own people. The aged Patriarch sitting in the door of his tent, the young Shepherd-King chanting his inspired songs among the lonely hills of Galilee, the vehement Prophet launching his denunciations in the faces of wicked

PREFACE.

kings, the enthusiastic Apostle fleeing for his life, these were once living men and women. In the flood of light which has been thrown back upon them, they may have come to appear unreal; rather angels or demi-gods than human beings. Surely this is a mistake; for with whatever amount of divine truth they may have been endowed, they were once men, with passions and appetites like our own; and it is one of the amazing virtues of the old Hebrew writers, that in recounting the lives of their Fathers, their Kings, and their Heroes, they varnished nothing. They told in terribly plain words, of their weaknesses, their vices, their cruelties, and their crimes—along with their noble virtues, and heroic deeds. It is this relish of truth which makes the old Hebrew literature so wonderful, so valuable, so readable.

To the Human side, therefore, of these striking characters, this volume asks attention.

Beside the personages presented to us by the Sacred historians, are some others who have played a part in the great drama which has been enacted on the scarred and desolated land of Palestine. Herod, and Mariamne, and the magnanimous Saladin demand our consideration; and in these later days, Ibrahim Pasha, presiding in the Church of the Holy Sepulchre, is a figure worthy of notice.

In addition to the personages, brief but truthful descriptions of the remarkable places where they lived and died are given—places which their great deeds or great thoughts have made imperishable—and whenever it is found possible, these descriptions are given in the words of truthful men who have stood on the ground they describe. Thus in the compass of

P R E F A C E.

a single volume, it is believed that a great amount of valuable and interesting matter will be found.

Egypt, too, that strange land from which Moses drew so much of his worldly wisdom, could not well be omitted from this book ; but it is re-presented as briefly as seemed possible.

In the completion of this task, some of the best pens and most accomplished scholars have contributed. Each writer is responsible for his own words only, and in no case for the statements or views of another.

Thus has grown up this volume of PICTURES OF LIFE IN THE HOLY LAND.

C. W. E.

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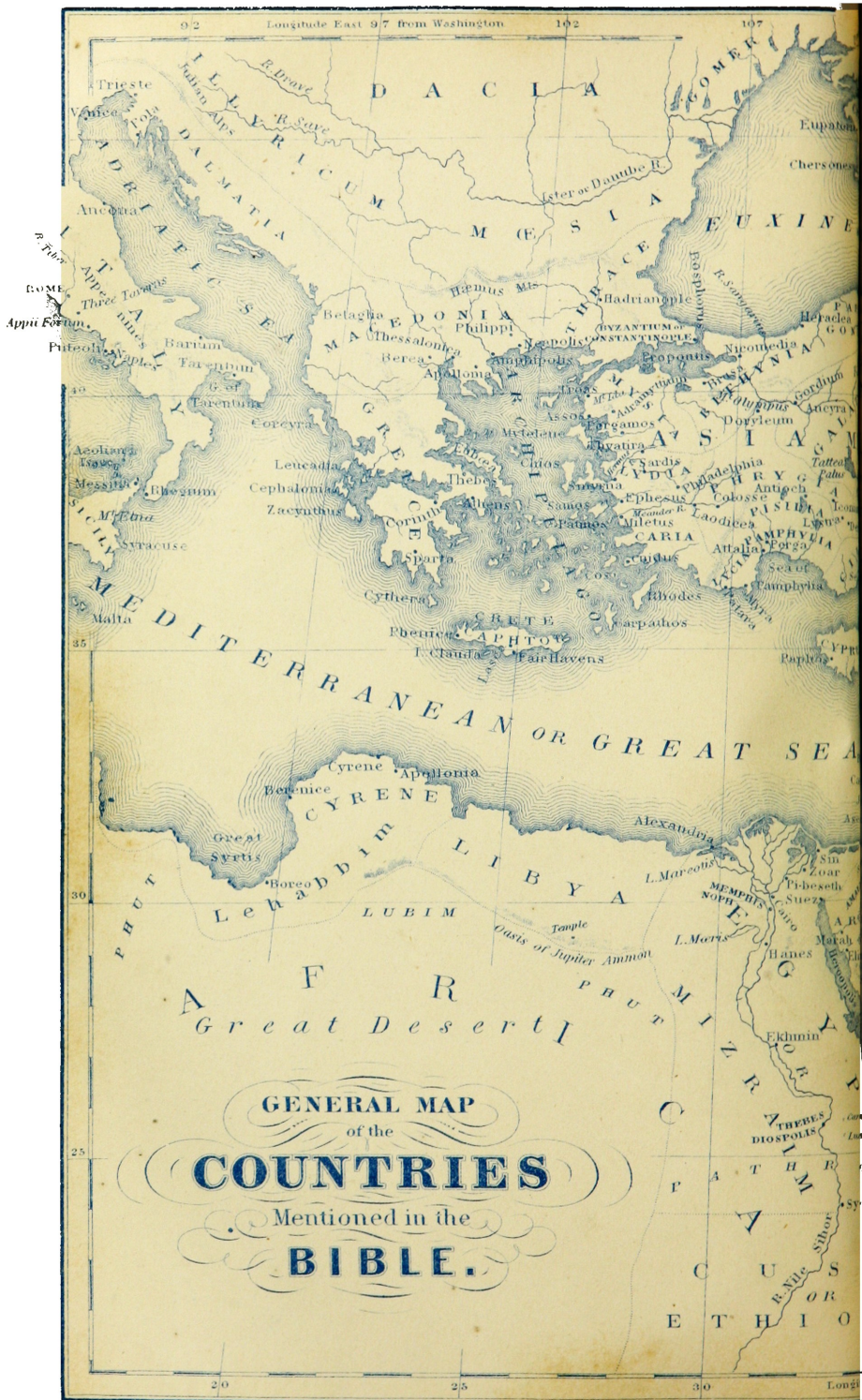
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THE PATRIARCHAL LIFE.

By THEODORE D. WOOLSEY, LL.D.

PATRIARCH—UR OF THE CHALDEES—CHARRAN—TIPHSAH—DAMASCUS—STAR-WORSHIP—THE HAMITES—THE CITY DWELLERS—BEGINNING OF THE WANDERING—LIFE AND MANNERS—ORIENTALISM—THE SECOND GENERATION—THE THIRD GENERATION—THE FOURTH GENERATION—THE RELIGIOUS FAITH OF ABRAHAM—THE PRIMEVAL DOCTRINE—MONOTHEISM—POLYTHEISM—AN OBJECTIVE FAITH—A NATIONAL RELIGION—DIVINE MANIFESTATION—A FUTURE LIFE—A SUBJECTIVE RELIGION—MORALITY PROGRESSIVE.

THE word patriarch, denoting the ruler or head of a tribe or sept, was probably coined in the times when the Jews began to make a free use of the Greek language, and was in current use among Jewish writers of Greek when the New Testament was composed. In the New Testament it is spoken of Abraham by the author of the epistle to the Hebrews, of the twelve sons of Jacob in the Acts, and of David, by an extension of its meaning, in the same book. We shall employ it as denoting the progenitors of the Jewish people in the four generations from Abraham to Joseph and his brethren. With the first of these patriarchs the distinctive characteristics of Jewish history and religion begin. With the fourth generation a very important outward change takes place in the emigration to Egypt, and the character of the line also suffers a

change by no means favorable to the progress of religious history and civilization.

At the opening of the history of the patriarchs Abraham appears before us as a dweller in Ur of the Chaldees, situated in Northern Mesopotamia, 'beyond the flood' that is, to the east of the Euphrates. From Ur, the old seat of his family, he removes with his father and his nephew Lot to Haran or Charran,¹ a little to the south, with the intention of going into Canaan, but remained here until he was seventy-five years old. At this time of his life he was led, after his father's death, by a divine command and in company with Lot, to separate forever from his kindred, and, moving southward and westward, without doubt across that same ford of Tiph-sah or Thapsacus which gave passage to so many emigrations and invading armies afterward,—he bent his way by Damascus into the land of Canaan, where, as a dweller in tents, and changing his dwelling from place to place, he spent the rest of his life.

It was time that he should separate from his kindred, if he was to begin a new development of the religious history of mankind. At least this was the case, if we are to interpret strictly that remarkable passage in the last chapter of the book of Joshua, where the fathers of the Jewish people "who dwelt on the other side of the flood in old time, even Terah the father of Abraham and the father of Nachor," are said to have "served other gods." Of such polytheism in the family of Abraham there is no other trace, until in the third generation the 'teraphim' or family penates of Laban, the 'images' stolen by Rachel, or 'gods,' as Laban calls them, are mentioned (Genesis xxxi. 19, 30, 32, 34). Now this same Laban recognized and worshipped the "God of Abraham, and the God of Nachor,

¹ The same with Carrae, where Crassus was defeated and slain by the Parthians. From this place, favorably situated for trade, roads went out into Northern Mesopotamia. It was a walled border town of Justinian's empire, and a seat of the star-worshippers, who had there a shrine, the building of which they referred back to Abraham.

the God of their father" Terah. We may suppose that polytheism, and with it image-worship, was creeping into the portion of the Semitic race to which Abraham belonged; perhaps star-worship had already got a footing there, yet not so as to have rooted out the veneration for the one God of the primeval religion; perhaps also that family cultus, resembling the Roman worship of the *lares*, to which Laban was addicted, had begun to corrupt the religious ideas of the inhabitants of Haran. (Comp. especially Genesis xxxv. 2, 4.)

In the land of Canaan Abraham found a people speaking a dialect of the same Semitic language which was his mother-tongue. How is this to be reconciled with the statement that Canaan was of the race of Ham? The difficulty which this genealogy presents is not easily explained. We may however suppose that a conquering race of Hamites—Philistines, Canaanites, and wearing other names—fewer in number but more advanced in the arts of war, invaded the earlier Semitic settlers of Palestine and adopted their language. With this the tradition, preserved by Herodotus, can be brought into connection, that the Sidonians emigrated to Syria at an early period from the Persian Gulf.

Some of the city-dwellers in this land had already reached a high pitch of wickedness. But with this there appear traces of monotheism; which are wholly independent of any influence emanating from Abraham and his family. The remarkable form of Melchizedek king of Salem almost startles us, as something unearthly, with his noble name of "king of righteousness," with his kingly and priestly dignity combined, with his blessings upon Abraham in the name of "the most high God, possessor of heaven and earth."

The life that these four generations of patriarchs led in the land which was to be the home of their descendants deserves our notice. It was the same kind of life, in the main, that Abraham was accustomed to in his old haunts. He left Haran by no means as a solitary wanderer, but with substance

and with souls which he "had gotten in Haran" (Genesis xii. 5), that is, with movable property, consisting both of gold and silver and of flocks and herds, and with slaves acquired by purchase or possibly born also in his house. In Canaan the domestic animals which he and his descendants owned and reared were neat cattle, sheep, goats, asses, and camels, the latter first appearing in the history of Jacob. Horses, although referred to in Jacob's blessing (Genesis xxxix. 17), are not spoken of as in use at this early date. The family, as it wandered from place to place, was a large body of servants employed in tending the cattle, together with the immediate relatives of the chief. Abraham appears in Genesis xiv. at the head of three hundred and eighteen trusty or well-trained home-born servants, when he pursues the kings who had taken his nephew captive. And the very great present of flocks and herds which Jacob sent to Esau to disarm his animosity (Genesis xxxii. 14-16) shows that,—although naturally on his way back from Syria he would not be as opulent as his grandfather,—he was nevertheless a great proprietor and must have had many slaves. These slaves held the most favorable position which it is possible for those to hold who are not their own master. Being a part of the tribe, seldom sold to strangers, in occupation and mode of life scarcely differing from the children, born to a great extent 'in the house' and having their own relations there, naturally of the same religion with their master, who was their priest, they must often in process of time have been incorporated into the tribe, have become proprietors themselves, have even married into the family and mingled their blood with the blood of the master. Abraham when he was childless expects that the heir of his property will be Eliezer of Damascus, evidently one of his head-servants (Genesis xv. 2-3). And in another place we read of a man who had no sons but only daughters, one of whom he gave in marriage to his Egyptian servant (1 Chron. ii. 34). It is probable, or at least not unlikely, that when the children of Israel went into Egypt they had many domestic

servants, from whom, adopted into the tribes, a large part of the people may have descended—a supposition which will account for the great population at the time of the exodus, that otherwise seems unaccountable.

There is a simplicity about the life and manners of the first generations of the patriarchs, in the few details which are put on record,—a flavor at once of orientalism and of hoary antiquity,—that is truly charming. Abraham is by no means a modern sheikh, half a robber and half a lord, grasping, revengeful, unscrupulous, treacherous, but a mild, dignified, honorable gentleman, with much experience of life, acquired in his many wanderings, standing as an equal by the side of kings and chieftains, a brave combatant when disaster overtook his nephew Lot, yet most peace-loving and ready to make concessions, nursed in the ways of the world yet full of native tenderness, and a stranger to all that is artificial. His very head-servant, in that idyllic chapter where a wife is won for Isaac, is a model gentleman, fit in his manners and gentle grace to be a lord chamberlain. Isaac has another temper and character than his father, but a spirit of the same mould. Untrained by the trial—then so great—of leaving an ancestral home, the child of the tenderness of old age, unused to rough ways, with all his life spread out before him at the outset, he has a quiet, meditative spirit; his character has not been called out by circumstances, so that he has nothing heroic about him, and in fact he can be led and deceived. We might compare him, under protest that the comparison shall not go for too much, to some only son of a rich English country gentleman, the hope of the family, so tenderly treated and cared for that he betrays a certain inefficiency and want of vigor of mind, but pure, gentle, contented, aiming at nothing higher or broader than his native position, and full of peace within himself towards God and man. It is significant that when a wife was to be found for Isaac he was not left to woo for himself, nor permitted to quit his fond father even on so important

an errand, while Isaac's sons—the one selects for himself without asking counsel of his parents and against their preference, and the other only so far is influenced by their wishes as to confine his selection within the circle of the family relatives in Mesopotamia.

In the third generation the family of Abraham has greatly changed its character. Not to speak of the self-willed, wrathful, volatile, but generous Esau, we find in Jacob's sons very mean traits, which we are led to refer to his mother's blood, when we find her to be willing to lend herself to a gross deception, and her brother Laban to be a thorough trickster and rogue. Yet there is something very interesting in the development of Jacob's character. He had led his brother in his distress to surrender the rights of an elder son. He had united with his mother to play a scandalous trick on his father, and thus to secure a blessing which was conceived to be of prophetic import. He was, in short, a hard, worldly, crafty man, with a mind apparently unopened to that religious faith which was the hereditary possession of his ancestors. Yet there must have been good qualities in him in his worst days, and he was worth being made something of—if we may so speak—by a divine discipline. Accordingly trials heavy and long continued are his portion. He flees from his father's house to avoid the merited vengeance of his brother. He meets with ill treatment and disappointment in the land of his exile. His favorite wife, long wooed, much loved, is a short-lived possession. He trembles under the apprehension of wrath from the alienated and injured Esau. He lives to see a succession of crimes committed by his children. His old age is embittered by long mourning over the supposed death of his best beloved son, until, as he is drawing near the gates of death, all sorrow at last vanishes, yet not without the necessity of a new removal into a land of strangers. This long series of trials changed and purified him, so that Jacob, that is, *the supplanter* or *heel-catcher*, became Israel, *the warrior of God*. In his strong but

imperfect character new traits were brought out which made him a worthy successor to the father of the faithful and to his unobtrusive son.

In the fourth generation the character of this series of patriarchs appears to the greatest disadvantage. Whatever be the cause,—whether the evils incident to a family where polygamy prevails, or unfortunate traits inherited from Jacob and from Laban, or sinister circumstances and corrupting influences from the growing degeneracy of the inhabitants of Canaan,—none of the older children of Jacob offer to us any pleasant or virtuous traits, if we except a little pity on the part of Reuben and Judah. Only Joseph, whose life lies among foreigners, presents to us a beautiful example of honor, fidelity, discretion, and piety in the new and strange scenes which were allotted to him. But of the other brothers Reuben and Judah were defiled by lust, Simeon and Levi by the grossest fraud and cruelty, and all except the youngest are implicated in a most unnatural plot against the welfare of their father's favorite son. It is remarkable that the treacherous murder committed by Simeon and Levi—conduct such as finds its parallel especially in Mohammedan history—is strongly censured in Jacob's parting words to his sons, 'cursed be their anger, for it was fierce, and their wrath, for it was cruel,' and yet this same conduct is praised without compunction by the writer of the book of Judith, where he makes her address the Lord, the 'God of the patriarch Simeon, who put into his hand a sharp sword to inflict vengeance on strangers.' So much had national fanaticism altered the views and changed the dispositions of the Jews of the later times.

The religious faith and character of the patriarchs is altogether the most important and interesting point in their history. To one who believes in a plan of God for the progressive development of our race, and in a plan involving some sort of supernatural revelation, the calling of Abraham,

which in a sense determined the mission and destiny of the Jewish race, must appear as one of the great turning points, or rather beginnings, of human history. And indeed no man who looks at the sequence of events, the economy of Moses, the Jewish dispensation, Christ's appearance and his universal religion, all of which grow out of the religion and history of Abraham, can fail to ask with great interest, what was the religion of Abraham, what his religious character, how much he brought with him from the East of religious knowledge, how much he handed down to coming time.

We hold, but of course cannot establish within these limits, that there was a primeval doctrine of one only God held by the earliest members of the human family. It is not true that man's religion was in its earliest form a fetishism such as many African tribes present to us, nor a shamanism, after the fashion of the worship in the northern parts of the world, any more than it is true that he was developed by slow degrees out of a monkey. Nor is it true that polytheism was the older religion, and monotheism a younger generalization or annihilation of a part of the pantheon for the benefit of one of its members; for how could it happen that the Jewish nation, no way distinguished for philosophical thought and prone enough to idolatry, should have had, and should alone have had, this great doctrine of the unity of God from the earliest times? Nor is true, again, that the Semitic branch of mankind had somehow an unaccountable propensity towards monotheism, differing thus from the other great branches of the human family, for we find that this is contradicted by fact, since the other Semitic nations, as Moab, Ammon, Canaan, the Syrians, the Arabs have been both polytheists and idolaters. The correct view seems to be, that man was at first a monotheist without reflection as he was innocent without cultivation. Had he kept his innocence, he would have kept his sense of an absolute divine spirit. But, losing that, he fell under the dominion of nature; the powers of nature became

persons, while the personality of the one God was lost sight of, or he was degraded to be the head of the pantheon; and for man's sensual mind it was necessary that divine attributes should be represented by material symbols and be confined in their action to particular places. Thus polytheism with its handmaid idolatry is not another form of the same mode of thinking which embraces monotheism, but the two rest on different foundations, the one being the religion of nature, the other the worship of pure Spirit. The one may be supplanted by the other, as Christian ideas have driven polytheism out of a large part of the world, and Mohammedanism, an offshoot of Judaism, has worked in the same direction; but polytheism never of itself in the progress of cultivation has run into the doctrine of one sole infinite God.

According to these views, there might be true doctrine concerning the deity before the time of Abraham, among his ancestors and elsewhere, but idol-worship was triumphing and spreading on every side. He who calls to mind that the Jews kept running into the worship of strange gods notwithstanding all their light, and that neither philosophy nor political liberty drove polytheism out of Greece, will admit that there was a proclivity in this direction of which we can now scarcely form an idea. The question then was, whether the knowledge of the infinite one would not fade out of human life and worship. This question, according to the divine plan, it was the part of Abraham and of his posterity to settle in favor of the maintenance and the final triumph of monotheism.

The religion of the patriarchs, as an *objective* faith, may be considered under two aspects. First, it was the simple monotheistic creed which had been held and cherished by the good enlightened men of the primeval world. It was a faith in the omnipotent God, possessor of heaven and earth, the judge of all the earth who doeth right,—a faith in which Melchizedek and Laban shared, which remained with more or less purity across the Euphrates in the old home of the Hebrews, in

Edom perhaps, and in Midian, where the father-in-law of Moses may have held it, and in the land of Uz at the time of Job, in whose story, when he and his friends discourse, out of regard to historical truth, God is called God and the Almighty, but almost never by his peculiarly Jewish and covenant name of Jehovah. What historical facts entered into this faith we cannot tell, nor how much of the earlier portions of Genesis was embraced within the traditions of the fathers. Thus much, however, may be safely assumed: that an article of that creed was, that God was in history as well as in nature, and in history by manifestations of himself in various ways to particular individuals.

But the religion of the patriarchs appears also as the beginning of a family and national religion, in which, by promises of special blessings, God is represented as seeking to bind them and their descendants to himself. In this way they were to be the keepers and transmitters of religion, until in due time, divested of its national narrowness, it could spread over the earth, and all the families of the earth be blessed. These promises were such as a grant of the land of their emigration, a numerous posterity, and the special guardianship of divine Providence over the race. They were given in circumstances which rendered them most unlikely to be fulfilled: thus a moral discipline went with the promise, which was further carried out by trials or 'temptations' as they are called, which strengthened faith by the difficulties it had to surmount. In this way a firm persuasion was wrought into the minds of the good men in the Jewish nation, a point of support was given to national institutions and character, and God, the protector of Abraham, Isaac, and Jacob is now become the God of the Jewish people. In the patriarchal times, according to an interpretation of Exodus vi. 3, which we regard as most probable, a preparation was made in the patriarchal history for the national, and the name of Jehovah, specially appropriate to the development of the divine character and relations,

was in received use although not yet *known*, that is, in its force and meaning not fully comprehended.

The patriarchal religion had also its modes of divine revelation and manifestation, as well in the hours of wakefulness as of sleep, by a divine voice without a form and by the angel of the Lord, in plain language and in symbolical visions, in the way of announcement of commands and instant events, and in the way of prophecy of the far distant future. The revelations, as in the other stages of religious history, are most numerous at first and dwindle at last in number and importance, until an age ensued when, for aught that appears, the nation was left to itself. Then came the economy of Moses.

Among the forms of divine manifestation is that of the angel of the Lord, and a question very difficult to resolve with entire satisfaction is, whether by this expression is meant the appearance of God himself—a *theophany*, to use a learned word—or of some being acting as his messenger. The later Hebrew books know of angels in our customary sense of that term, of which there is more than one proof in the Psalms. In Moses' blessing again (Deuteronomy xxxiii. 2) God is represented, when giving the law, as surrounded by ten thousands of holy ones, and in Jacob's dream the angels of God, ascending and descending the ladder that reached to heaven, are contrasted with the Lord who stood above it. But we are constrained to believe that in the earliest books where the messenger or angel of God appears, it is no other than God himself. He or his manifestation is his messenger.

It may be asked also whether the patriarchs had any doctrine of a future life. Without entering at large into this inquiry, we content ourselves with saying that they may have had longings and a hopeful faith which scarcely assumed the form of a definite proposition; we may even concede that the phrase, 'to be gathered unto the fathers,' may denote a place of assembly of souls, and not merely a common sepulchre. But however this might be, no doctrine of a future life is promi-

nent in the early scriptures ; no faith in such a truth dwelt in the thoughts or influenced the life of the Hebrews in Abraham's time^a or long afterward, else we should hear of it from their lips, and it would be more fully expressed in their religious songs. At the most it was a hope, and the scriptures of the Jews do not draw motives from it for the present life.

Thus the food for the *subjective* religion, or the piety, of the patriarchs was drawn from but a few of those sources which are opened to believers in the Christian scheme. But notwithstanding the narrow range of their horizon, there is something very delightful in that religious character of which Abraham is the most sincere type. Theirs was an unspeculative creed ; their curiosity was small, their circuit of thought restricted ; but how charming is their native, childlike, simple-hearted faith ; how honest and full of reality their veneration, how unquestioning their obedience. Compare them with their progenitors, and you find them possessed of one new incitement to piety—the specific promises relating to their race and their dwelling-place, which brings them nearer to God. Compare them with their posterity, and you find more of affectionate confidence in God, more familiarity, more closeness of communion. How like a child with a father Abraham pleads with God that Sodom may be spared ! “ Shall not the judge of all the earth do right ? ” “ That the righteous should be as the wicked, that be far from thee.” And this, when the pleader feels that he is “ but dust and ashes,” and cries, “ O let not the Lord be angry with me and I will speak.” He was, in short, the friend of God. The law, with its punctilious observances and its threatenings, had not yet aroused that dread of God which was a necessary step in the education of the race towards a more noble religion. This religion of man's childhood, as we see it in the best of the patriarchs, was as far removed from what is called the childhood of heathenism as possible. That is marked by terror and guilt,

or by licentious indifference. This is marked by trust and steady obedience.

As has been already said, this religious character is purest in Abraham, and in the fourth generation we see before us another set of men, hard, cruel, common souls, the fit ancestors of a nation that seems to have become morally and spiritually degraded, and on whom only an imperfect impression was made by the institutions of Moses.

A word in regard to the ethical principles of the patriarch shall close our essay. Morality, like religion, in a world like ours must be progressive. Especially must progress be made from obscure or wrong conceptions upward in those departments of morality which have to do with the forms of social life. It is not strange therefore that polygamy and slavery existed, although in a very mild form, among the first ancestors of the Jewish people. But, besides this, truth was sacrificed when danger could be averted by the sacrifice, and in other respects character could not reach its full perfection. Yet an age which could produce, an age which could represent an Abraham, such an age was by no means degraded in its moral perception. The virtues of the first descendants of the "friend of God" must still—in spite of their imperfections—command the homage of a world enlightened by Christianity.

T. D. W.

SALEM AND SHAVEH.—A fruitful source of discussion has been found in the site of Salem and Shaveh, which certainly lay in Abram's road from Hobah to the plain of Mamre, and which are assumed to be near to each other. The various theories may be briefly enumerated as follows:—Salem is supposed to have occupied in Abraham's time the ground on which afterwards Jebus and then Jerusalem stood; and Shaveh to be the valley east of Jerusalem, through which the Kidron flows. This opinion is supported by the facts that Jerusalem is called Salem in Psalm lxxvi. 2, and that Josephus (*Ant.* i. 10, § 2) and the Targums distinctly assert their identity: that the king's dale (2 Sam. xviii. 18), identified in Gen. xiv. 17 with Shaveh, is placed by Josephus, and by mediæval and modern tradition, in the immediate neighborhood of Jerusalem: that the name of a later king of Jerusalem, Adonizedek (Josh. x. 1), sounds like that of a legitimate successor of Melchizedek: and that Jewish writers claim Zedek=righteousness, as a name of Jerusalem. Jerome denies that Salem is Jerusalem, and asserts that it is identical with a town near Scythopolis or Bethshan, which in his time retained the name of Salem, and in which some extensive ruins were shown as the remains of Melchizedek's palace. He supports this view by quoting Gen. xiv. 18, where, however, the translation is questionable; compare the mention of Salem in Judith iv. 4, and in John iii. 23. Stanley is of opinion that there is every probability that Mount Gerizim is the place where Melchizedek, the priest of the Most High, met Abram. Ewald denies positively that it is Jerusalem, and says that it must be north of Jerusalem on the other side of Jordan. There too Dean Stanley thinks that the king's dale was situate, near the spot where Absalom fell.—*Smith's Old Test. Hist.*

THE PATRIARCHS.

ABRAHAM THE WANDERER.

ISAAC AND ISHMAEL.

JACOB, ESAU, AND JOSEPH.

DID THE PATRIARCHS LIVE TO THE AGE OF ONE HUNDRED AND EIGHTY?

II.

ABRAHAM THE WANDERER.

B. c. 1921.

THE CITY OF UR—TERAPHIM WORSHIP—THE VOICE—LOT—BETHEL—THE FIRST SACRIFICE—THE HILLS OF JUDEA—EGYPT—‘SHE IS MY SISTER’—THE SECOND SACRIFICE—‘WE ARE BRETHREN’—HEBRON—CHEDERLAOMER—‘TAKE THE GOODS’—MELCHISEDEK—WAVERING FAITH—HAGAR THE SLAVE—HOSPITALITY—ANGELIC STRANGERS—A CHILD IS BORN—SARAH—‘CAST OUT THIS SLAVE’—THE TERRIBLE TRIAL—THE CHILD IS SAVED—SARAH THE PRINCESS—MACHPELAH, ‘THE FIELD I GIVE THEE’—THE FATHER OF THE FAITHFUL.

In the morning of life the voice of God is heard in the soul; so it was in the morning of the world. The voice of God was heard in the rolling thunders, in the whispering wind, in the still small voice of the soul. It was heard and it was heeded. When men become old and hardened, stupid and corrupt, they hear it no more; or if they hear, they heed it

not. So with nations; with age comes power and wealth, luxury and corruption, baseness and decay and rottenness, and then the voice of God is not heard—not in the rolling thunders, nor in the whispering winds, nor in the still small voice of the soul.

There was a beautiful young man in the city of Ur¹ of Chaldea, lying east of Damascus—beautiful because he was a man of perfect health. Then Teraphim were worshipped, for his father Terah worshipped idols and carried them with him to the new land of Haran. But in that new resting-place Abraham (Abram he was then named) heard the “Voice” saying—

“Abram, get thee out of thy country and from thy kindred and from thy father’s house, unto a land that I will show thee; and I will make thee a great nation—I will bless thee and make thy name great—I will bless them that bless thee and curse him that curseth thee, and in thee shall all families of the earth be blessed.”

He heard, and he heeded; and Lot, his uncle’s son, went with him. They took their wives and their children, and their cattle and servants, and went their way southward. They went forward among the Canaanites until they came to Sichem, and thence to a spot between Bethel (Luz) and Hai (Ai); there they pitched their tents; for henceforth they were not to build houses or to live in cities. Here Abraham raised an altar and did sacrifice, and called upon the name of the God whose voice he had heard, who was leading him on by ways he knew not of. He worshipped Jehovah.

But the hills of Judea were poor and the pastures thin, and clearly this could not be the Land of Promise, the land flowing with milk and honey, which he sought. He moved on southward into the more fertile country, but even here he was not secure; for that land becomes parched and barren. A famine came upon them; and Abraham and his people, his

¹ The city of Or-fah, in Mesopotamia.

wives and his flocks and his servants, fled from it to Egypt—the land of the Nile—the land of wheat and barley—of the vine and the fig.

Here was food, but here too was a king, a Pharaoh; and he loved the fair face of woman. Whether the wanderers came to On, or Thebes, or Memphis, we cannot know; but the eyes of Abraham looked with wonder upon the fertile valley, the luxuriant fields, the magnificent architecture of this most ancient and powerful people. Sarah his wife wore no veil, as the Egyptian women did, and her face was fair and beautiful; so fair that the Pharaoh heard of it.

Abraham said, "She is my sister," for he feared they would kill him if they thought she was his wife.

So the Pharaoh took her to his harem; and he treated Abraham well, and gave him presents and increased his wealth.

But, alas for the vanity of human hopes! this Pharaoh's house was plagued grievously, and his days and nights were bitter to him. Why? Let us wonder. Sarah was fair and beautiful; while priests and people had but one wife, the Pharaohs had many; they were dark women, and we may fancy they were not *all* beautiful. Is it surprising they should hate and scorn this new favorite, whose beauty had captivated the king? Is it strange they should have plagued the wretched ruler, and made his days and nights bitter? He upbraided Abraham with his falsehood, and said to him,

"Now therefore behold thy wife—take her and go thy way!"

Up from Egypt went Abraham and Lot, with their wives and children, their herds and servants; and now they had much silver and gold. Back they made their way through the deserts, through the lands of the Perizzite and the Canaanite, to the place of the Altar near Bethel; and there Abraham again worshipped Jehovah on the altar he had builded. But the hills were poor and the grass still scanty, and there was

not food enough for the great herds, and the herdsmen of Lot fought the herdsmen of Abraham to get the best pastures.

Then shone forth the fine character of Abraham; he was a gentleman, a man of noble soul; not the greedy, grasping man of a trading town.

"Let there be no strife," he said to Lot, "between me and thee, *for we be brethren*. Is not the whole land before thee? If thou wilt take the left hand then I will go to the right, and if thou depart to the right hand then I will go to the left."

Westward lay the rugged hills of Judea; eastward stretched the fertile plains of Jordan, teeming with verdure; there too were fine cities,—Sodom and Gomorrah; thither Lot and his people sought a new home.

Then Abraham looked all over the land wistfully, and he heard the voice saying—

"All the land which thou seest will I give thee and to thy seed forever. And I will make thy seed as the dust of the earth; and if a man can number the dust of the earth, then shall thy seed be numbered. Arise, walk through the land, the length of it and the breadth of it, for I will give it to thee."

Southward he went near to Hebron, and there he pitched his tents, and built an altar to Jehovah under the oaks of Mamre. This was his third resting-place, and became his home.

So far, neither Abraham nor Lot had been molested by the fighting chiefs who held the country.

But now there was clashing of arms and shouts and shrieks of fighting men in the vale of Siddim; for Chederlaomer king of Elam with his allies fought against the king of Sodom and his allies—four kings against five; and the four kings overcame the five and defeated them, so that they fled and fell in the slime-pits of the vale of Siddim. Then Chederlaomer spoiled the cities of Sodom and Gomorrah, and carried away

the goods; he took Lot too and all his goods, and went his way. One of the flying soldiers told the terrible tale to Abraham. Instantly he armed all his trained men, three hundred and eighteen, and he called upon his allies the Amorites to help him, and they pursued the victorious band through the valley of Jordan up to Hobah, to the left of Damascus. There in the night they fell upon them and smote and scattered them. Thus he rescued Lot and all his people and his goods, and all the people and goods of the city of Sodom.

When the King of Sodom met him on his return, and said to him—

“Take the goods, but give me my people—”

The noble Abraham replied—

“Not a thread nor a shoe-string will I take; for it is not thus that Abraham shall be made rich.”

He scorned to be a robber.

MELCHISEDEK. On his return took place the striking meeting between these two remarkable men. Out of the darkness from the city of Salem¹ came a priest and king to meet Abraham the friend of God. He brought to him bread and wine, and he said—

“Blessed be Abram of the most high God, who possesses heaven and earth, and blessed be Jehovah who hath delivered thine enemies into thy hand!”

This man of reverend presence was a priest of the Most High. Did he too worship the God that Abraham worshipped, and was he indeed the first of the great Priesthood?

We see him thus for a moment, and he disappears for a thousand years; then he is remembered as the type of David and the Messiah.

Was Abraham indeed to be the father of a great nation?

¹ Jerusalem.

He was now past eighty years old, and he had no son. His faith began to waver.

"I go childless," he said bitterly, "and the child of my steward and slave, Eliezer of Damascus, is mine heir."

He walked abroad under the starry canopy which in that clear air glittered above him, and he heard the 'Voice' say,

"Look above and tell the stars if thou canst number them ;—so shall thy seed be ; and the child of thy own bowels shall be thine heir."

He believed Jehovah ; he had heard his voice, and he believed, and his faith was counted for righteousness.

But still Sarah bore no child and she was impatient,—she doubted. She urged Abraham to take her slave Hagar for a concubine, that thus they might have a child by her. Hagar was an Egyptian, not one of his race, but Abraham yielded to his wife's urgency. When Hagar knew that she was with child, and that he would be heir to all the possessions of Abraham, she scorned Sarah. But Sarah beat her, 'dealt hardly with her,' so that she fled from her into the wilderness. But whither could she go,—she, a slave and alone ? She came back and bore her son in Abraham's tent, and called him Ishmael. An angel whispered to her that the child should be a great chief—the head of a mighty people—and she was strengthened in heart. This boy was strong and comely, but he was swarthy and dark, like the Egyptians : for thirteen years he was the child of Abraham's old age, who in all that time had no other heir.

Abraham was now more than ninety years old, and he was sitting in the door of his tent in the heat of the day. Three strangers stood before him ; he rose and bowed himself to the ground, and begged they would rest themselves under the tree ;—he said,

"I will fetch a morsel of bread to comfort your hearts, and after that ye may pass on your way."

Thus he practised the divine right of HOSPITALITY, and

entertained angels without knowing it; as all such people do. He called his wife to make some cakes, he ran to the flock for a calf, he took butter and milk, and set it before them as they rested under the tree, and stood himself to wait upon them while they ate. As they ate they talked with him, and one said—

“Where is Sarah thy wife? She shall certainly have a son.”

Sarah heard this in the tent, and she laughed derisively—saying to herself—

“After I am waxed old shall I have pleasure?”

Need we wonder that these travellers seemed to Abraham angelic beings?

When they had finished eating, Abraham went along the way with them; and here is recorded one of those beautiful traits in the character of the patriarch which endear him to men. One of the strangers intimated that they were going to destroy Sodom and Gomorrah, for the sin of the cities was too great to allow them to exist. Then Abraham placed himself before the speaker and said—

“Not to destroy the righteous too? Perhaps there may be fifty righteous in the city. Wilt thou destroy them? wilt thou not spare the city for their sake? Far be it from thee to slay the righteous with the wicked. *Shall not the Judge of all the earth do right?*”

The voice was gentle and persuasive, the words were just. The reply was—“If there be fifty righteous I will spare the city.”

“But,” persuaded Abraham, “if there should be five less, or even only forty, will you not spare it?”

Again he begged, if there were but thirty, or twenty, or even ten righteous, that the city might be spared.

The men went their way, and promised that if ten righteous men were found in Sodom it should save the city.

We need not to dwell here upon the destruction of the

cities and the saving of Lot; they do not illustrate the character of the patriarch.

Again Abraham removed his tents to the south country, to the land of Beersheba, ruled by a Philistine king. Here again he denied his wife, and the king took her. When he discovered the deception he reproached Abraham, as the Pharaoh had done, and received the same answer. He sent Sarah back with this shrewd piece of advice, that she should thenceforth keep her face covered.

At last, when Abraham was a hundred years old, the child was born, and he was called Isaac, meaning laughter. On the eighth day Abraham circumcised him; for this strange rite, though prevailing among those Oriental nations for other reasons, was adopted by Abraham to mark his people, the chosen of Jehovah.

Sarah now was glorious with maternal pride—the child so long promised, so long desired, was born, and she should see his descendants great and powerful, as many as the sands of the sea. When Abraham gave a great feast in honor of the heir, and Sarah saw Ishmael mocking, her wrath was roused; she demanded of Abraham—

“Cast out this slave and her son, for the son of this slave shall not be heir with my son, with my Isaac!”

This was a sore thing for Abraham to do, for he loved the lad, the boy who for thirteen years had been about his knees, the child of his old age.

What shall we think of the voice which told him to give way to the cruel demands of Sarah, and drive them forth into the deserts? Was it indeed the voice of God? He listened to it and sent them away. They wandered in the wilderness of Beersheba until their water was spent, and their food gone, and then the woman laid the boy under one of the shrubs, and went away and sat down and wept her despairing cry—“Let me not see the death of the boy.” She prayed, and the good God, kinder than Sarah, kinder than Abraham, saved him,

to become the head of a great nation whose descendants hold the land to this day.

Abraham still dwelt in the Philistine country, and made a treaty of amity with Abimelech, its king.

We come now to one of the strangest and most incomprehensible incidents in the whole of the strange history of the Hebrew people. *It is the terrible trial of Abraham's faith.*

He received a command, which he believed to be from Jehovah, to take this his only son, the child of promise, up into a mountain, to kill him there with his own hand, and to burn his body as a sacrifice to the Deity.

Will he do it—can he?

He saddled his ass and loaded it with wood, and went three days' journey to find the place for this horrible sacrifice. He tied the ass at the foot of the mountain, loaded the wood on the back of Isaac. Then Isaac said,

"My father?"

Abraham answered, "Here am I, my son."

But said Isaac—"Behold the wood and the fire; where is the lamb for the sacrifice?"

"My son," said Abraham, "Jehovah will provide the lamb."

Together they went up the mountain, together they built the altar, and then Abraham bound his dear son and laid him upon it, and raised the knife to kill him; but the voice cried,

"Abraham! Abraham! lay not thine hand upon the lad, neither do thou any thing to him, for now I know that thou fearest God, seeing that thou hast not withheld thine only son from me."

The soul of Abraham was now filled with thanksgiving (as ours is), for the trial was beyond the endurance of man. Henceforth he was called THE FRIEND OF GOD.

To us the deed was impossible—human nature could not endure it, and we thank God it was not done. But it served

to display two things—first, the undoubting simplicity and faith of Abraham's character; and second, the fact that human sacrifices must even then have been no strange or uncommon events.

After this, Sarah, "the Princess," died, at the age of a hundred and twenty-seven. We fail to be interested in her character or her life. She seems to have been a woman of an envious, ambitious, and hard if not cruel nature; and throughout the story our sympathies are with Hagar rather than with her.

Yet Abraham wept over her. He stood up 'before his dead,' and said to the people of Heth—

"I am a stranger and sojourner among you; give me a burying-place with you, that I may bury my dead out of my sight."

Thus royally they answered him:—

"My Lord, thou art a mighty prince among us. Choose among our sepulchres where thou wilt bury thy dead. None of us will withhold from thee his sepulchre."

He asked the cave of Machpelah, which belonged to Ephron the Hittite.

Thus he answered:—

"Nay, my Lord, hear me. The field I give thee, and the cave therein I give thee, in the presence of the sons of my people give I it thee. Bury thy dead."

But Abraham bowed himself before all the people and begged to buy it, and he paid for it four hundred shekels of silver, "current money with the merchants."

There he buried Sarah, and there he was buried, and his sons and his grandsons, and the tomb is still shown under the mosque at Hebron—the spot where the great patriarch's bones were turned to dust.

But little more need be said of the incidents of Abraham's life. The traditions of him exist and are many among the Arabs and Oriental nations. He is to them a type of their

noblest. The Mohammedans also believe in him as "The Friend of Men."

We cannot compare Abraham with Moses, or Isaiah, or even with David; as he seems not to have been a man of their exalted ideas or lofty spirituality. The vice of his character, we might call it a weakness, was a want of courage. He dared not claim his own wife, and by his false representations he yielded her twice to the harem of kings. This trait, too, induced him to assent to the cruel demands of Sarah, and to drive Hagar and Ishmael out to die. We can never cease to condemn this, and to believe it a blot upon his life. But we can admire the dignity and simplicity of his character, his generosity toward Lot, his large hospitality, his unbounded kindness to men, and his unhesitating faith in his God.

He has been termed "The father of the faithful." While we see and value his own faithful trust, yet when we know how inveterate the Jews were, throughout their whole history, in following strange gods, how they ran riot after the Calf, after Baal and Ashteroth, and that not even the burning words of their inspired and indignant prophets could arrest them, we are not sure but he might be called with justice, 'The father of the faithless.' Yet in this faithless race was kept alive a faith in the ONE supreme God, which inspired Jesus and saved the world.

C. W. E.

HEBRON.—The ancient city of Hebron is the spot now sacred to the memory of Father Abraham. Our countryman, W. C. Prime, visited the place, and made as perfect an investigation as the inhabitants would permit. He describes them as the most bigoted of Moslems; extremely jealous of any contamination from us, whom they hold to be Infidels. He says: "Its first appearance in sacred history, is when Abram took up his abode 'on the plains of Mamre, which

is Hebron.' The word here translated plains, is more properly to be read terebinth or oak-grove, and hence arose a tradition, which is found in all the centuries since Bible times, of a terebinth of Abraham." He visited this immense oak, the finest in Syria, which he describes as seven feet in diameter, with branches extending fifty feet in all directions; but he concluded that it could not date back beyond the period of our Saviour.

THE MOSK at Hebron is a most interesting relic of the past, and one which no Christian has ever been allowed to examine. He, however, gives us the following: "It is an immense building of handsome stone, with bevelled edges. No position can be obtained near it, sufficiently high, to overlook its lofty walls. These are not inclosed by a roof. They are out-walls of a court, in one end of which stands a smaller building that covers the cave of Machpelah." * * *

The most he could accomplish, was permission for his servant to enter. He says: "I sent Abd-el-Atti into the mosk while I was with the sheik, and he returned and gave me a description; but he could not draw me a plan that I could understand. He told me that in the outer court was a tomb called that of Joseph, while within the inner mosk were the several tombs or tumular structures of the patriarchs. The cave itself opens from the end of the inner building, and is a dark cavern, across the mouth of which the floor of the mosk passes, so that the visitor walks before the cave and looks down into it, being elevated above its floor. But it is so dark within that nothing can be seen. None but royal visitors, or those high in the Moslem religion, are ever permitted to enter the cave, and its contents are unknown."

III.

ISAAC AND ISHMAEL.

LAUGHTER—THE BURIAL OF ABRAHAM—MANHOOD—REBEKA—STILL CHILDLESS—
ESAU AND JACOB—ABIMELECH—‘SHE IS MY SISTER’—THE BLESSING OF
PRIMOGENITURE—A PRINCE.

THE name of the second of the patriarchs is supposed to signify laughter, because his mother Sarah, when old, having heard the three angels telling Abraham that she should bear a son, was moved to laughter. And when he was born she said, “God hath made me to laugh, so that all that hear will laugh with me.”

During his childhood, we gather that the jealousy which Sarah entertained for Hagar and her son was the cause of rivalries and contentions between the two boys; and after Ishmael was sent away by Abraham, we hear nothing further of it; on the contrary, although Ishmael became a prince and the head of a powerful tribe, no ill-blood seems to have been cherished by him, and when the death of Abraham took place, ISHMAEL assisted Isaac to lay the bones of his father beside Sarah in the cave of Machpelah.

The early part of Isaac's life was uneventful, and was apparently merged in that of his father Abraham. There is one thing which cannot fail to strike us in the brief history given in the Bible—it is this: when together they went up into the

mountain to sacrifice, Isaac was grown to manhood ; Abraham took and bound him ; Isaac made no resistance, yielded himself to the sacrifice, to death—not questioning the necessity which in that day perhaps induced parents to slay their children, to comply with the commands of deity.

One other circumstance in this account, is a striking parallel to one recorded of the death of Jesus ; we are told that Jesus bore on his back the cross upon which he was to be crucified ; we are told also that Isaac carried on his shoulders the wood which was intended for his funeral pile. The parallel might be drawn out fully and significantly.

Isaac appears to have been a man of quiet habits and remarkable calmness. After the death of Sarah, he permits his father to choose for him his wife Rebeka, the daughter of Bethuel. In the evening Isaac, walking out, saw the messenger returning with Rebeka in his company. "Isaac brought her into his mother's tent, and took Rebeka, and she became his wife and he loved her ; and Isaac was comforted after his mother's death."

After the death of Abraham "God blessed Isaac," but, though he had now been married twenty years, he was childless. It must be remembered that in those eastern countries this was a terrible grief and disappointment to the father, a shame and reproach to the mother. He prayed earnestly for a son. At last two children were born to them at one birth, Esau and Jacob. Esau, being the first-born, was the favorite of the father, but the mother loved Jacob. We shall see in the next article to what this gave rise.

One of the most common disasters recorded in the Bible is famine. By one of these Isaac was compelled to leave his country and go into Gerar, the land of the Philistines, where Abimelech was king. Here the same thing happened to him that had happened twice to Abraham. Isaac told the same story, how Rebeka was his sister, and the king took her from

him to be his own wife ; but for some reason restored her to Isaac.

When Isaac had come to be a hundred and thirty-seven years old, and had nearly lost his sight, Jacob, by advice of Rebeka, and through gross deception, secured from him the blessing of primogeniture which properly belonged to Esau.

This was a terrible blow to Esau and greatly grieved his father Isaac ; for in that land and in that age this blessing seems to have been endowed with some mystic or supernatural virtue, and was supposed to insure a blessing to him who received it. Esau was angry, and justly so, and threatened Jacob ; so the old man Isaac sent him away into the land of Mesopotamia for safety, and to seek a wife among the people of his mother's blood. But Esau remained behind, and though we have no minute history of his life, as we have of that of Jacob, it would seem that he, as well as Jacob, became a mighty man, what was called a Prince, and was blessed with flocks and herds.

Isaac's history is simple and uneventful ; it was marked by no acts of daring or energy. Like his father, he was a man of the fields, and lived a quiet and pastoral life, and died at the great age of a hundred and eighty—was 'gathered to his fathers' in peace, the dearest wish of his heart. He was laid in the cave of Machpelah beside his father Abraham, and Esau and Jacob performed for him the last rites.

THE Abbé Fleury thus describes the simple life and manners of the patriarchs, from which Isaac made no deviation. "The riches of the patriarchs consisted chiefly of cattle. * * They had slaves too ; and Abraham must have had abundance of them, since he armed three hundred and eighteen men of those that were born in his house, and trained by

himself. * * With all their riches they were very laborious, always in the field, lying under tents, shifting their abode according to the convenience of pasture. * * Their chief employment was the care of their cattle; the pastoral life has something in it more simple and noble; it is laborious, attaches one less to the world, and is yet more profitable. The elder Cato preferred a stock of cattle, though but a moderate one, to tillage, which yet he thought better than any other way of improving his fortune. * *

Neither their nobility nor beauty made them so delicate as to scruple it. This primeval simplicity was long retained among the Greeks, whose good-breeding we yet admire with so much reason. Homer affords us examples of it throughout his works, and pastorals have no other foundation. It is certain that in Syria, Greece, and Sicily, there were persons of eminence who made it their sole occupation to breed cattle, for more than one thousand five hundred years after the patriarchs."



IV.

JACOB, ESAU, AND JOSEPH.

▲ CUNNING HUNTER—THE RED POTTAGE—JACOB FEEDS ESAU—‘UPON ME BE THE CURSE’—‘O, MY FATHER!’—THE DAUGHTERS OF HETH—JACOB FLIES—THE FIRST WIFE—THE SECOND WIFE—GIVE ME CHILDREN—THE SPECKLED AND SPOTTED—GROWING RICH—FLIGHT—JACOB BOWS DOWN TO ESAU—JOSEPH IN EGYPT—JOSEPH A SLAVE—A STATESMAN—AN EGYPTIAN.

WHEN Jacob, the younger of the two, was born, he came into the world grasping the heel of his brother ESAU. This was afterward construed to mean that it was intended by God he should supplant him.

The two boys early displayed the most diverse characters. Esau was a strong man, ‘a cunning hunter, a man of the field,’ while Jacob was ‘a plain man dwelling in tents.’ We shall not fail to note this striking difference throughout their lives.

On a day Esau came home from the field faint and ready to die with hunger. He said to Jacob—

“Feed me, I pray thee, with that same red pottage, for I am faint.”

Jacob said, “Sell me thy birthright.”

Esau said, “Behold I am at the point to die, and what profit shall this birthright do to me?”

Jacob demanded that he should give it and swear to him, which Esau did; then Jacob fed him.

We cannot call this a brotherly act on the part of Jacob.

It was after this that Rebeka overheard the blind old Isaac call to Esau, and send him forth into the fields to hunt for venison to make for him the savory mess that he loved. Then her art availed her. When Esau was gone she sought Jacob, and sent him to the flock to bring two kids of which *she* would make the savory mess that Isaac loved; which Jacob should present to his father in the name of Esau, and so secure to himself the blessing which his mother coveted. Jacob remonstrated, but Rebeka quieted him—saying:

“Upon *me* be the curse.”

When all was ready she dressed him in Esau’s clothes, and put the skin of the kids upon his smooth hands and neck, for the skin of Esau was hairy, and sent him with the pottage to the blind old Isaac.

Isaac asked, with some doubt, “Who art thou, my son?”

Jacob said, “I am Esau thy first-born.”

Still Isaac doubted: “How hast thou found it so quickly?”

Hear Jacob, “Because Jehovah thy God brought it to me.” Isaac, still in doubt, called him closer, so that he might feel of him; then he said—“The voice is Jacob’s voice, but the hands are the hands of Esau.”

Then he blessed him. But still he doubted, and again he questioned him—

“Art thou my very son Esau?”

Jacob did not hesitate to say, “I am.”

Thus by deception and falsehood Jacob secured the blessing of his father. One cannot but wonder and admire the truthfulness of the writer who could so plainly and bravely expose this treachery of Jacob, who was thenceforth to be the head of the Jewish nation.

Esau returned, and brought his savory mess to his father, saying—

“Let my father arise and eat of his son’s venison, that thy soul may bless me.”

Isaac was astonished—"Who art thou?"

He trembled violently when he discovered the fraud. When Esau knew it he gave a 'great and exceeding bitter cry,' and said unto his father—

"Bless me, even me also, O my father!"

He plead for it with tears. He lifted up his voice and wept. But Isaac would not revoke what he had done.

Then Esau hated Jacob, so that Rebeka hastened to get him away for safety, making a pretence that he must seek a wife among the daughters of Laban. Here Rebeka indulges in an outburst of womanly feeling, which stamps the story as true. She said—

"I am weary of my life, because of these daughters of Heth!"

No doubt they had been hunting her sons, whom she loved so well, while she intended they should marry in her own family.

Jacob fled from the anger of his brother, and on his long journey to Haran he had the dream where the angels seemed ascending and descending from earth to heaven.

At last he came to the wells of Haran, where he met with shepherds tending their flocks, of whom he inquired concerning his uncle: "And he said unto them, Is he well? And they said he was well: and behold Rachel his daughter cometh with the sheep." While he was thus talking with the shepherds, his cousin drew near to the well with her flock, and Jacob instantly, with natural politeness and affection, went "and rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother."

Laban welcomed him, and Jacob told what had happened, and offered to work for him as his servant. Laban insisted upon paying him his wages, but when Jacob, enamored of Rachel, offered to serve seven years for her, Laban was shrewd enough to accept the offer.

All know the story how the crafty Laban, at the end of

the seven years, imposed the elder daughter Leah upon Jacob for his wife, and how angry Jacob was ; but he consented to serve another seven years, to obtain his beloved Rachel.

When he had obtained her all was not peace. Leah bore sons and daughters, while Rachel was barren. There were jealousies and feuds between them, and Rachel broke out into wailings and passionate reproaches—

“Give me children, else I die !”

Jacob in his anger retorted upon her—

“Am I in Jehovah’s stead ?”

Instigated by her extreme urgency and jealousy, Rachel presented to Jacob her maid or slave Bilhah, that he might have children by her ; and thus Dan and Naphthali were born.

All this seems strange, almost incredible to us ; but we should not forget that such practices were common among the orientals then, as they are to this day.

At length Rachel had a son born to her, whom she named Joseph, whose history is one of the most beautiful in Scripture. It is so wonderfully told there that it is impossible to touch it ; to it we must refer the reader.

Jacob now longed to return to his own land, to see his father should he be still alive. The covetous old Laban objected, for Jacob was valuable to him, and his flocks and herds had multiplied exceedingly. At last Jacob made a new bargain and consented to remain, he to receive a portion of the flocks, all “the ring-streaked, speckled, and spotted.” Mark how the craft of Laban was met by the craft of Jacob. Laban separated all these marked cattle and sent them away to another pasture, that they might not propagate among the rest, for Jacob’s benefit. Jacob’s craft induced him to take hazel and poplar rods, and to peel white streaks in them, and set them in the watering-places, so that the cattle might see them, and bring forth streaked and spotted young. More than this, he set the rods before the strong cattle only ; the weak ones he left for Laban. Thus Jacob increased largely in

flocks, and herds, and men-servants, and maid-servants. (Genesis xxx.)

He had now lived twenty years with Laban, and the sons of Laban looked at him with envy and jealousy; for he was growing rich. Taking advantage of Laban's absence, Jacob started with his two wives, his children, his flocks, and his servants, to go back to his own country. But Rachel stole her father's idols; whether because they were made of precious metals, or because she worshipped them, we do not know. Laban pursued after, overtook them, reproached Jacob, and demanded his gods. Jacob told him to seek and find them. So he sought in all the tents. When he entered Rachel's tent, she sat upon the images, covered as they were with the camels' harness, and pretended she could not rise. So she carried them away with her, and Laban went back to his own land.

When Jacob on his slow march came near the land of his brother Esau his heart sank within him, for he knew that he deserved the hatred and revenge of his brother whom he had injured. He sent messengers to propitiate Esau; they returned saying—

“He cometh to meet thee, and four hundred men with him.”

Jacob was greatly afraid. But, true to his more timid and crafty nature, he divided his people and flocks into two parties—not to fight, but so that if Esau should smite the one, the other might escape. Then he sent an ample present to propitiate the mighty Esau. At last they approached. Then Jacob went forward and ‘bowed himself to the ground seven times,’ with fear and reverence. But Esau ‘ran to meet him, and embraced him, and fell on his neck.’

When Esau asked what meant the flocks he had met, and Jacob told him they were for a present, Esau, like a prince, promptly refused them, saying—

“I have enough.”

Thus these two men met as brothers and parted as such,

and Esau forgot the wrong, and the quarrel he had once had with Jacob.

It was on this march that Jacob wrestled with the angel and received the name ISRAEL (A MIGHTY PRINCE), from which the Hebrews took their name.

After living for a while at Succoth, Jacob removed to Bethel; there Rachael died in giving birth to Benoni, whose name was changed by his father to Benjamin—the son of my right hand.

Jacob had now become an old man, and his flocks and herds were great. These were intrusted to the care of his ten elder sons, the children of Leah and Bilhah and Zilpah, while Joseph and Benjamin, the children of Rachel, remained with him. The old age of Jacob was embittered by the violence of these his eldest sons. They hated Joseph.

The story of this remarkable person has been referred to;—he was seized by these brothers, sold as a slave to Egyptian merchants, and for years his father bewailed him as one dead. In Egypt he became the first minister of the King; and when at last, reduced to famine, his brothers came down to Egypt to buy food, not knowing him, he compelled them to bring down to him his brother Benjamin first, and then his old father. When Jacob learned that his son Joseph was alive he cried—

“It is enough! I will go and see him before I die.”

Joseph went out to meet his father, and fell on his neck and wept on his neck a good while. Joseph nourished and loved the old man until he died, and then promised to bury him with his father in the field of Machpelah. So ‘Jacob gathered up his feet into the bed and yielded up the ghost.’

And Joseph went up to bury his father, his brethren and all the great men of Egypt with him. And the Canaanites said—

“This is a grievous mourning to the Egyptians.”

The character of Jacob was not one to enlist our sympathy or commendation. He was a man of peace, but his career is

marked by cunning, treachery, and falsehood. He nowhere shows those traits of manly courage and generosity which are recorded of Esau; and it is one of the wonderful facts of the story which is told to glorify the progenitors of the Jewish people, that his vices are not varnished into virtues, nor are the virtues of Esau hidden. He seems to have had no control of his elder sons, and to have been weak in their hands. But he loved Joseph and Benjamin; they repaid his love with the tenderest care and affection, while the elder ones filled him with sorrow and shame. We need only to read his own prophecy of them, in the 49th chapter of Genesis, to know that they were hard, cruel men, only redeemed from oblivion by the virtues of Joseph, and the wise leadership of Moses and Joshua, Samuel and David.

JOSEPH was the only son of Jacob who excites our warm interest. His beautiful story is so graphically told in the books of Moses that it cannot be improved or changed.

We cannot fail to be struck with the fact that this young Joseph, bought by some traders from wandering shepherds, sold as a slave in Egypt, should have risen from his state of slavery to be the first man in the kingdom, and should have retained this power apparently during his whole life.

It speaks volumes not only in favor of the high character of the man, but also of his great administrative ability.

It reveals to us also a kind of slavery which we, accustomed only to that of the negro, can hardly understand. Joseph was in no way marked as distinct either in race or color from the Egyptians. In truth he became an Egyptian, and, so far as we can see, lived and died an Egyptian. When therefore he showed his capacity and fidelity to his master, it became an easy thing to promote him from being a servant to be an overseer; and in the same way he was afterward advanced by the Pharaoh, because he was so discreet and wise, to be Ruler over all the land of Egypt; he also gave him to wife Asenath,

daughter of the priest of On, and this was when Joseph was but thirty years old. This would lead us to believe that Joseph lived at Heliopolis, as On was the name of that city.

The monuments of Egypt, and the vestiges of its history still extant, show that they had reached a high degree of civilization and mental culture; higher than the Israelites ever attained. Their architecture is still a marvel, showing great proficiency in many of the mechanic arts; their sculpture and jewelry prove that they had advanced far in the finer arts; a glass bead bearing the name of a queen has been discovered, showing they were familiar with glass-making over three thousand years ago; they knew much of the science of medicine; they were fond of music and dancing; they wore fine clothes of linen and cotton, with brilliant dyes; their houses were ornamented, and they loved gardens; they worshipped many gods, and they deified the virtues expressed by animals; and there is evidence that their priests believed and taught the doctrines of a future life and the immortality of the soul. This is the more remarkable as they are nowhere expressed by Moses, who was educated by them, and must have known these doctrines if they existed. In the tombs of the kings at Thebes "are found paintings and sculptures almost wholly of a religious character, referring chiefly to the future state. Standing on the resting-place of kings and warriors who figured in the history of Egypt, while the world was yet young, and long before the age of others whom we are accustomed to consider heroes of antiquity, it seems as though death itself were immortalized; and proudly indeed may those ancient Pharaohs, who labored so earnestly to preserve their memory on earth, look down upon the paltry efforts of later aspirants, and their slender claims to be regarded as either ancient or immortal." (Kitto, latest ed.)

Among such a people and in such a time Joseph lived and became their ruler, by the force of his genius and the loftiness of his character. Neither the hieroglyphic writings nor the

fragment of Manetho give us any confirmation of the Mosaic history ; but that is so simple, so truth-like, that we have every reason to accept it as in all essentials worthy of belief. While Joseph became one of the Egyptians, we know that he kept alive the knowledge and worship of Jehovah God of Israel ; but he seems to have made no effort to remove his people out of Egypt,—to found and establish them as a nation and a people. Dying, he left them a tribe or a sect in the midst of a powerful nation, and they were soon reduced to a state of servitude, so grievous in the time of the Exodus that it could not be borne. His honors do not appear to have descended upon his sons, and his family henceforth does not figure in the Hebrew books as among the most powerful.

His life is a beautiful episode in the dark history of the past, an oasis in the desert of human life, which will be read so long as men reverence virtue, tenderness, and strength. When they cease to reverence these, we trust the race will be extinct.

MR. PRIME, who visited the grave of Jacob, in Hebron, thus eloquently describes the burying of the patriarch by his greatest son :—

“ But the stillness of the valley of Eshecol is broken by the sound of an advancing army and the heavy notes of mournful music. Men called it the mourning of the Egyptians, nor did they understand that he whose bones were brought with such majestic pomp to the cave of Machpelah, was the father of a race of kings, who should possess the land of Canaan for a thousand years.

I saw this scene, too, on the hill-side. The stone was rolled back from the door, and the eyes of men might again gaze in on the repose of the fathers. The bier was set down at the entrance, and twelve stalwart men, robed as princes,

stood over the dust of the great dead, and bowed their heads in reverence. One most royal of all, in form and feature as in apparel, stood by his father's head and pledged his love to his stout brethren, thenceforth, forever, and they lifted Israel to the side of his father Isaac and his beloved Leah, as he had bidden them in that exquisite sigh of the old man's dying hour:—

‘I am to be gathered unto my people! Bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burial-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.’

‘And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.’ And then the cave of Machpelah was closed against the dead, and no more came to the assembly in its gloom. Some have, indeed, supposed that Joseph was at last carried to his father's resting-place, but we have no authority for believing that his bones were removed from Shechem. As years passed, the sacrilegious hands of men may have rifled the tomb of its sacred contents, and scattered the dust of the patriarchs on the soil of their beautiful valley. The oak that spreads its giant arms on the plain, may have within its stout form some of the blood of Abraham. The vines that gleam in autumn with their golden fruits, may spring from the dust of Rebekah. The solitary palm that stands by the great mosk, may have taken its stately beauty from the graceful form of Leah. But the place, itself, has never been forgotten, and cannot now be mistaken.”

V.

DID THE PATRIARCHS LIVE TO THE AGE OF ONE HUNDRED AND EIGHTY?

THERE are persons who are incredulous as to the great age attained by the patriarchs. They assert that human nature is the same now as then, and that the age of man now being reached at three-score and ten, or seventy, there is no reason to believe it ever was greater. They allege the fact; that whenever the early writers mention numbers they are entirely untrustworthy; that the figures given by Josephus and the writers preceding him are nothing but a fable; and that when the sacred historian records that some man reached the age of a thousand years, it is only one of the stories of the time, or is but a figure of speech to express great longevity.

Treating this subject simply as one of science, there is much to be said; but our object is to condense what is interesting into as small a compass as possible.

When the Bible speaks of man's age as being three-score and ten, it in no way states this to be the extent of his life. We know it is not now and was not then. It only intends to say that it is the age when man ordinarily reaches the limit of his vigor and strength—that thenceforth he is on the downward road.

We have many instances of men and women who have retained both their bodily and mental strength up to and past one hundred; and we have the instance of Thomas Parr ('Old Parr,' as he was called, born 1483, died 1635), who reached the age of one hundred and fifty-two, and then died only from the excesses into which he was led by being lionized in London. This proves the physical capacity of the *race* to reach a very great age. It is not a supposable case that he was an exception or differently constructed from the rest of mankind, and *therefore* capable of living to a greater age than other men. That is to assert that he was not really a man, though he looked like one.

All we can say of him is, that being born better, with a more perfect body than others, or that having lived a more healthful life, or from both of these combined, he approached more nearly the divine law, which intends health and long life, and thus lived out his days more nearly than the rest of men.

In other words—that Thomas Parr, with a given good organization and living a life that favored health, reached the age of one hundred and fifty-two, is a conclusive proof that any or all mankind under the *same* circumstances may live to the same great age.

Keeping this in mind, let us look at the lives of the Patriarchs as presented in Abraham. We may properly assume that his ancestors lived essentially the same life as he did, and that therefore he was born with a healthy organization, nearly perfect. The next point is—were the conditions of his life such as to secure health?

First, he lived in an equable climate, not subject to extremes.

Second, he lived in tents and spent his whole time in the open air, moving his tents from place to place as his cattle required new pastures; thus there was never an accumulation of filth, and the corrupting gases it gives out, about his dwell-

ling, such as is certain to attend the collection of people in cities; there was not a sewer or a cess-pool in all Judea; thus his lungs always breathed a pure air, or air as pure as it is possible to get it.

Third, there were no exciting or exhausting mental occupations in those days to *exaggerate* the nervous system, and so to dwarf, and vitiate, and weaken the physical powers. It is now a well-known physiological fact that the brain and stomach cannot *work* at the same time; that the man who attempts brain-work immediately after eating, inevitably has indigestion—dyspepsia and all its attending ills. Then let us remember that Abraham had no literature, no newspapers, no politics, no trade, no theology, and therefore no intense excitements, and no exhausting demand upon his brain or nervous system. Does ‘no theology’ imply that he had no religion? By no means. Abraham was his own king, and his own priest. He believed in Jehovah—enjoyed his own religion; but there was no dispute, no discussion, no doubt. He enjoyed it in peace. With his politics it was the same; his word was law to his people. There was no priest, no lawyer, no physician in his tribe. There is every reason to believe that medicines then were unused by, if not unknown to him, simply because there was no need of them; no one was sick. Abraham indulged in no commerce; he planned no voyages, sought no luxuries, gave no notes. What little trade he had was the exchanging his wool or the produce of his flocks for grain; or with some of the travelling caravans going between Syria and Egypt, for linen or some such necessity of life.

It is clear then that there was no mental strain or exhaustion which impaired the healthful action of the body.

Fourth, his diet was simple, healthful, good. The amazing variety of stimulants now in use was to him unknown. His food was the meat of his own animals, cooked in the simplest forms, milk, cheese, and bread. If vegetables were in

use, they must have been few; we read only of beans and lentiles. Of these kinds of food no one will *overeat*. The stomach therefore was not liable to be overtaxed. Stimulants to whip the stomach on to overwork were unknown. Neither whiskey, nor tobacco, nor tea, nor coffee, nor opium, were used by the Patriarchs; and it is probable that sugar, if not unknown, was very rare.

We may safely believe therefore that Abraham *was never sick*, that his brain and body were never overworked, that the functions of the body were not vitiated by stimulants, that his food was good, and the air he breathed was pure.

Born healthy, living according to the laws of God, it was impossible he should be sick. God made man upright, but he has found out many inventions. He made man well, and man has made himself sick and wretched.

There is one other very surprising fact which ought never to be forgotten.

The natural man is beautiful. Adam and Eve were the perfection of beauty; and just so far as man has departed from the law of health he has become not only sick and weak, but UGLY. We may safely assume that the farther any *race* has departed from the standard of manly beauty, so far it has departed from God's law of health. And the opposite of this is true—just so far as any race gets back to the knowledge and obedience of God's law of health, so far it will again reach the standard of manly beauty. This does not mean that any *one* man or woman may, by obedience to those laws, secure the perfection of beauty; this must be achieved by the persistent action of a *race*; but every individual may do much, much more than is generally believed. That is, any one person may gradually get up from disease and ugliness toward health and beauty, and God will help him; for in every way Nature strives to secure perfection.

It must be admitted then that homeliness is a certain indication of disease and consequent imperfection; and disease is a

consequence of disobedience of God's law of health, and is thus conscious or unconscious sin; it follows therefore that our unwillingness to be ugly, our desire to be beautiful, is a God-given instinct, which ought to be encouraged until it becomes from a wish, a fact.

If therefore we are sick or homely we do well to be ashamed of ourselves, and then to *determine* to do better, and then to *do* better.

As the case now stands, nearly the whole of mankind is a disgrace to humanity and a libel upon the Creator. The French are frightfully plain, the Swiss are worse, the Germans but little better. The English are somewhat better favored, and we are perhaps as well. But even among the English and Americans not one person in a thousand—man or woman—is not homely; not one in a thousand attracts us; few are they we would wish to know. They may be good, but they are certainly ill-favored. It is deplorable to look out upon a crowd of God's creatures, and find such a wilderness of mean, or stupid, or brutal faces. Everybody who loves man or God will try to cure it, and will begin at home.

But this sin brings other sins with it—they go in companies; just as one virtue insures the coming of other virtues. A sick person is necessarily nervous, and irritable, and cross. An ugly person is conscious of his (or her) ugliness, knows people find it hard to tolerate him, and like him; he becomes suspicious, perhaps envious, then soured, then ill-tempered, at last hateful, and hating.

Beware then of being ugly; beware of being sick.

Coming back to Abraham, we assert that he was well, strong, and beautiful. Breathing a pure air, avoiding angry discussions, eating good food, avoiding whiskey, tobacco, tea, coffee, bang, opium, and all the rest of the stimulants, he was never sick, knew not what medicine meant, never heard of a doctor; and it follows that he did live out all his days, not half of them, or a quarter of them, as we do.

Now as Parr, whose life was in no degree so perfect as Abraham's, reached the age of one hundred and fifty-two, it is easy to believe that the Patriarchs reached the age of a hundred and eighty, and then lay down to die without pain and without fear.

C. W. E.



Drawn by W. H. Bartlett.

Engr. by J. C. Smith.

EGYPT AND THE NILE.

VI.

EGYPT IN DARKNESS.

THE VALLEY OF THE NILE—THE YOUNG CONQUEROR—ALEXANDRIA—THE OBELISK OF ON—THE MINARETS OF CAIRO—MENES—PYRAMID OF CHEOPS—THE SPHINX—THEBES—THE HYPOSTYLE HALL—THE RAMESIUM—THE COLOSSI—THE RELIGION OF THE EGYPTIANS—THREE ORDERS OF GODS—THE GREAT GOD—THE SACRED ANIMALS—RESURRECTION—AMMON AND OSIRIS—HUMAN SACRIFICES—SECRET WISDOM—THE FUTURE LIFE—EMBALMING—THE FACES OF THE EGYPTIANS—DRESS—HOUSES AND GARDENS—ORNAMENTS—MUSIC—GLASSWORK—MECHANIC ARTS—LITERATURE AND PHILOSOPHY—THE BOOKS OF HERMES—BOOKS OF CIVIL LAWS.

“O Egypt ! Egypt ! fables alone will be thy future history, wholly incredible to later generations—and naught but the letter of thy stone-engraved monuments will survive.”

Such are the words of one of the Hermetic books. But the genius and art of man has deciphered the hidden history, and unrolled the pages of the past, written in letters of stone. Let us for a few moments attempt to pierce through the ages of darkness, and, by the light of that far-off time, read a few of the strange and stupendous facts.

Through the narrow valley—lying now almost silent in its tropical greenness, overarched by skies of deepest blue ; the valley where the spreading palm yet waves its leafy crown ; the valley whose borders the hungry desert ever seeks to devour—flows a broad, red river ; the river of history, poetry, and romance ; the river whose teeming wealth flows over every year into this fruitful valley, which once fed half the world.

This narrow green valley¹ is Egypt, and this flowing red river is the Nile.

Look backward twenty-two centuries.² A daring young conqueror pours his victorious legions through the deserts on the east, drives all before him, and plants his eagles on the banks of this flowing red river. Who is he, and what does he here? He is one who sighs for more worlds to conquer. He has heard of the wealth, the learning, the science, the art, the luxury of this strange land, and he says—

‘They shall be mine!’

He grasps them and they are his. On the shores of this great river the sounds of the saw, the hammer, and the axe are heard; the voice of the carpenter, and the shouts of the mason. Ships bringing freights from Greece, and Smyrna, and Phœnicia sail into its flowing waters, and discharge themselves upon its low and level banks. The conqueror pauses in his work of destruction, and applies his mighty hand to construct. He builds; and upon the low and level shores of the ample stream a city rises,—a city of broad streets, of beautiful temples, of imposing colonnades, of large theatres; cedar and marble and the red sienite are combined, to produce another wonderful monument to commemorate the skill and industry of man. It rises from the earth at the word of man, a city complete and superb, where never before was seen a human habitation. It is a work of magic.

To this new city come the artists and scholars of Greece,—thither come the Pharisees of Judea,—thither collect the wise men who know the secret mysteries and hidden learning of the past centuries of Egypt,—thither too the Princes of On and Memphis and Thebes bring tribute and bow their necks to the young conqueror,—thither come the prophets, the judges, the doctors, the hierophants, the masons of the priestly orders, —they who worship the god Amen-Ra-Khem at Thebes, and

¹ Eight to twelve miles wide.

² B. C. 322.

the goddess Mut; they who worship Phtah at Memphis, and Thoth at Hermopolis, and Neith. at Sais;—but more than these, and in greater magnificence, come the pontiffs who minister at the altars of the great god Osiris, and sing their sacred songs in honor of Isis, who blesses with fertility and plenty.

The young conqueror is no bigot; all worships are welcome, all gods acceptable. He grants them temples and raises them altars; and then, in the presence of the assembled thousands, clad in the robes of state and wearing a golden crown flashing with jewels, he offers sacrifices to Apis, the sacred bull, who wears the front of majesty and symbolizes the strength of the Almighty.

For centuries Egyptian and Hellenic wisdom sat side by side; for centuries this magical city was the centre whence issued forth art, learning, science, philosophy; and its name is not yet forgotten, its walls have not yet crumbled to dust. This city is Alexandria, and its builder was Alexander the Great, that most audacious and brilliant of Greeks.

Let us ascend the river. Before reaching Cairo, a tall obelisk standing in solitary state marks the site of what was once a great and populous city—Heliopolis or On. It bears the name of Seserstesén I., the head of the twelfth dynasty, and has told its silent tale to the whispering winds now through times which man has forgotten. Here was built the great temple sacred to the sun, and here the wise studied philosophy four thousand years ago. Here Plato and Herodotus sought in the history and philosophy of the Egyptians the secrets which they seem first to have learned. Of all the temples and structures of this city of the Pharaohs, a single monolith alone remains, to tell that they have passed away.

The slender minarets and quaint towers of Cairo, 'the City of Victory,' now appear. Looking from the river are seen, mingled with them in beautiful confusion, the waving palms, and the yellow domes of innumerable mosques. The broad avenue leading from the river is lined with the olive

and the sycamore. Here and there marble fountains are seen through greenest foliage, and softly murmur the falling waters. A gay throng makes its way to the metropolis; gay, but motley. Ladies wrapped closely in white veils, common women in coarse blue garments, carrying water on their heads, camels driven along by black, grim-looking slaves, grave merchants perched on their quaint donkeys, Arabs dashing through on their wiry horses, all make their way to the mud-walled city. Over the gates rise the leaves of the palm, and waves the crimson banner bearing the crescent of the Prophet.

Within, all is dark and dirty; a labyrinth of narrow streets from which go up a thousand smells,—none of them incense to the God of goodness. Here too is a throng of strange-looking people, mingled with whom are the lean, wild, starved outcasts of the East, and the dogs—despised of beggars. Among them, curious processions, headed by hideous music, make their way to celebrate a bridal or a circumcision. The bazaars, however, are varied and rich, and the calm dignity and profound repose of the cross-legged merchants, sitting on their counters amidst the shawls and silks of Persia and India, tell you of an oriental city. The rich and graceful garb of the men, their grave faces and flowing beards, attract you, but the face of woman you do not see; no clear, soft cheek attracts your eye, no rounded chin and mobile mouth express mysterious and subtle charms. Only the glittering eyes look out at you from the folds of white linen, which shield those charms from the too eager gaze of men. But the slave-market is a feature in this oriental spot, and there you may buy for money what you cannot win with love.

We cannot linger in this city of to-day. We are dealing with the past.

Through the clear dry air comes a cry; it tells of a strange religion, a religion which numbers its worshippers by millions; the strange, harsh, but pathetic cry tells that it is the

hour of prayer,—that “God is great, and Mohammed is his Prophet!”

Ten miles up the river is MEMPHIS.

Look backward now five thousand years through the darkness; we see that Menes was King of Egypt.¹ He was a warrior and a scholar; he went out at the head of his soldiers, and directed his chariots, and despoiled nations. Here at Memphis he builded a great city, and made himself palaces. Here too he studied the wisdom of the Gods, and wrote books upon the anatomy of man. Here reigned the Thinite dynasties some two centuries and a half, and also the five dynasties of Memphite kings down to the times of the Hyksos, or shepherd kings. This was the time of the great Pyramids, those wondrous monuments which still stand to attest the skill and power of man.

Let us see what they did in that day of darkness and ignorance!

They builded in the midst of the plain the GREAT PYRAMID OF CHEOPS, called Khufu on the monuments. From the quarries of the upper Nile they transported vast blocks of limestone and granite. These they laid up accurately and carefully into a pile covering over thirteen acres, and rising more than four hundred and eighty² feet toward heaven. The outer covering was once smooth and polished. The pyramid is nearly solid, built over a huge mound, and within its body are a passage-way and a few small chambers. This was simply a monument and a burial-place for a Pharaoh, and in its recesses was laid his mortal dust.

Two others of nearly equal size stand near it, and many smaller ones can be seen from its top.

Near the Pyramids stands THE SPHINX. More strange than the pyramids is this lonely creature. Calm and comely it sits in awful grandeur, a wondrous relic of this strange people and

¹ B. C. 2717—Poole. B. C. 3555—Bunsen.

² Now 450 ft. 9 in.

this dark past. It has looked down unmoved upon the dynasties of the Egyptians; upon the Persian, the Greek, and the Roman conquests; upon Nebuchadnezzar and Cambyses and Darius; upon Napoleon, dreaming of universal dominion; upon pigmy travellers, vainly endeavoring to carry away its beauty by breaking to pieces its fair form. There it sits and will sit, for it is hewn from the solid rock, and is one hundred and eighty-eight feet long. It cannot be moved by *modern* man.

All that now remains of Memphis is the colossal statue of Rameses II., eighteen feet across the shoulders, lying in the dust. His legs have been burned for a century or two into lime by the Turks, but his body is yet there.

Let us ascend the Nile to THEBES.

When it was first founded is lost in the centuries of the past, but fifty centuries ago Menes found it a city; under the eighteenth and the two following dynasties it attained its greatest splendor. On the eastern bank of the Nile stood, and still stand, the Temples El Karnak.

Amenoph I., second king of this eighteenth dynasty, began the structures, and built the first great Temple. Thotmes I. carries his conquering arms into Mesopotamia and brings back the spoil of nations, and commemorates his own deeds on the walls of Karnak. Thotmes III. marches with his irresistible hosts to the gates of Nineveh, and brings back a royal tribute. There appear in the triumphal processions of the temples, sculptures of elephants, bears, camelopards, and asses; ebony, ivory, gold and silver were among the spoil.

At the entrance to the Temple El Uksur—half a mile from Karnak—stood two superb obelisks of red granite, with hieroglyphic writings engraved to their apex. The portal extends in wings on either side two hundred feet, and they tell of Rameses II., the Sesostris of classic times. Within is a magnificent avenue of fourteen columns, sixty feet high, with capitals sculptured with the bell-shaped flowers of the papyrus.

The great Hypostyle Hall in the Temple El Karnak is the most elaborate work in Egypt, or even in the world. In length it is a hundred and seventy feet, in width three hundred and twenty-nine feet, and it is supported by one hundred and thirty-four columns, the loftiest of which rise seventy feet, and are thirty-six feet in circumference. These grandest columns form an avenue in the midst of the court, and the others form transverse avenues. Indeed, the Temple is a forest of columns, over which the eye wanders vaguely in wonder and admiration. This hall was the work of Sethee I.,¹ and was completed in the reign of his son, Rameses II.

In the Ramesium, on the edge of the desert, is the colossal statue hewn out of a solid block of the red granite, which in weight is over nine hundred tons. The foot of this statue measures eleven feet, and across the shoulders over twenty-two feet. This ponderous mass was in some way transported from its bed in the quarries of Syene, and placed in the courts of the temple.—How?

But these temples were not only magnificent in themselves, they were approached as temples of their proportions deserve to be approached; a Dromos, or broad paved walk, hundreds of feet in length,² led to their portals; at the entrance of the dromos may have stood or sat two colossi; and on either side watched in their calm repose avenues of the Egyptian Sphinx—symbol of the union of mind and strength. Some of these still exist, and the two sitting colossi still show us what these rude Egyptians dared to do. These are known as the MEMNON statues, and were once believed to be made vocal by the first rays of the rising sun. A long dromos of eleven hundred feet leads up to them, and in their silent majesty they now sit elevated sixty feet above the level of the plain.³

Time and space will not suffice to tell of the sculptures

¹ About 1340 B. C.

² One from Karnak to Luxor was four miles long.

³ J. G. Wilkinson.

still existing upon these ruins,—sculptures which record the victories of their kings over foreigners, of the slaves and the spoil they brought back; but still visible on the walls of Karnak may be read, in the mystic hieroglyphs, the name of Yuda-Melchi; how Shishak (or Sheshonk I.) king of Egypt invaded Judea, captured the temple and carried off the sacred vessels, the gold and the silver;¹ or, as we read in our sacred book, how he “came up against Jerusalem and took away the treasures of the house of Jehovah, and the treasures of the king’s house, and the shields of gold which Solomon had made.”

THE RELIGION OF THE EGYPTIANS.—The religion of this most ancient nation cannot fail to interest us, as well as their customs and civilization; because Moses was learned in all their lore, was brought up among their priests, and his people had lived among them and were indeed Egyptians several hundred years before the Exodus.

As far back as history has attempted to record the doings of man, the Egyptians appear to have had a religion and a well-developed mythology. The reign of Menes began after the reign of the Gods was ended. Their historian Manetho computed the whole time as twenty-four thousand nine hundred years, of which the Gods ruled thirteen thousand nine hundred. Then came the dominion of the Heroes or Demi-Gods, and after that the thirty dynasties of kings, commencing with Menes.

We cannot attempt to unravel legends, or to make clear the mysterious; but when we discover that five thousand years ago this people believed in a clearly defined mythology, a series of gods depending one upon another, we cannot doubt that the human mind was then amazingly active, and that it had grasped the great problems of existence.

They believed in three orders of Gods.

¹ First discovered by Champollion.

The eight Gods of the first order were—

I. Amn, or Ammon—the concealed God, the God of Thebes.

II. Khem or Chemmis—the husband of his mother, the generative God of nature—the God of Panopolis.

III. Mut the mother—Leto goddess of Buto, and temple consort of Khem and Ammon.

IV. Num, or Nu, Kneph, Çnubis—the ram-headed God of the Thebiad.

V. Seti or Sate,—“ray, arrow,”—the consort of Kneph.

VI. Phtah, the creator of the world, sprung from the mouth of Kneph through the mundane egg—the God of Memphis.

VII. Net, or Neith, the goddess of Sais—without descent ; “I came from myself.”

VIII. Ra or Helios, the God of Heliopolis or On, in the Delta.¹

Besides these were twelve Gods of the second order, and seven Gods of the third, which we will not attempt here to describe.

All the Gods were characterized in the sculptures by a beard hanging from the chin, and the common hieroglyphic sign is an egg or a snake.

Of all these Gods, Ammon or Ammon-Ra is the chief—“King of the Gods.” He corresponds with Zeus of the Greeks.

THE GREAT GOD. Among the Gods mentioned in the third order, but which seem to have prevailed from the beginning and to pervade the whole mythology, were OSIRIS and Isis ; and these are the deities who appear to have been worshipped throughout all Egypt. Plutarch says that the priests alleged that the names of Osiris and Apis were joined because Apis, the sacred bull of Memphis, was the image of the soul of the

¹ Bunsen's Egypt.

God. Osiris and Isis came to express to the Egyptians, among other goods, the Nile and the valley of Egypt;—the one overflowed the land and imparted fertility, and the other bore from her fair bosom the crops which blessed the people.

Osiris too represented the life-giving sun, and his enemy was Typhon, who at the autumnal equinox overcame him.

The SACRED ANIMALS were the Bull, the Ibis, the Cat, the Hawk, and others. It would seem that the priests, finding the *idea* of the God—that is, the truth or the doctrine which he expressed—too vague and unreal for the ignorant and common mind, invented this system of symbols; so that the idea or truth could be expressed to the eye of sense; and thus the Bull and the Ibis became the incarnated deity and were worshipped as such. Whenever the people saw these sacred representations their sensuous souls recognized the God; they could not understand that “God is *spirit*, and must be worshipped in *spirit*.” They required a translated—a material form of God; and they worshipped him with sacrifices of beasts, with bowings and incense. This soon became idol-worship,—a worship of the body, not of the soul. The Israelites could not get away from this, and one of their first acts after their deliverance was to compel Aaron, their priest, to make for them a golden Calf, so that they might see and worship the sensible image, as they had done in Egypt.

Whenever the body is stronger than the soul, it demands an outward manifestation of God,—it demands ceremonies, rites; when the soul is master of the body, then it worships the *spirit in spirit*.

The RESURRECTION. There was a singular myth existing, which the student of our Scriptures will regard with interest. It told how Osiris, the God, was killed by his brother Typhon,—the incarnation of evil—and his body cut into pieces and strewn over the earth; that in due time these gathered themselves and were reunited, and then Osiris was resurrected from the dead and reigned forever.

It is clear that while they held Ammon to be the king of all the Gods, and while they worshipped Osiris as the Universal Beneficence and incarnation of moral good, they loved to feel that some *one* of all the Gods was the protecting deity of each particular city ; to whom they might always cry for succor, whether they got it or not. They too, like the Israelites, loved to believe that they were the peculiar favorites of some powerful God.

SACRIFICES. It has been a subject of much inquiry whether the Egyptians ever made human sacrifices to their Gods. It seems to be accepted that they did make them under the Ancient empire, and that they were abolished by Amos at Heliopolis.¹ Plutarch says human beings were sacrificed in Eilethyria during the dog-days, and that their ashes were scattered to the winds. The victims were examined, and if perfect they were sealed as being "without blemish ;" as the perfect animals were sealed in the days of the Israelites. When human sacrifices were abandoned, in the seventh century after Menes, sacrifices of animals prevailed ; but it was only bulls which were sacrificed. Moses commanded that only heifers should be sacrificed by the Israelites—thus he separated their worships. Fruits and vegetables were offered, and rich libations of wine were poured out, while clouds of fragrant incense filled their temples.

The secret wisdom of the priests was not imparted to the common people ; the priests alone communed with the Gods, and told what they pleased to men. The higher wisdom was written in hieroglyphics and not in the common or Enchorial writing. They had too their Holy of Holies, into which none might enter but the priests, and where they alone could hear the voice of God.

THE FUTURE LIFE. They taught clearly the doctrine of a future life, and of rewards and punishments. This is the more

¹ Plutarch—Bunsen.

remarkable, as it is not brought out clearly by the founder of the Jewish nation. On the walls of one of the temples near Thebes exists a sculpture of a judgment scene. "Osiris seated on his throne awaits the arrival of those souls which are ushered into Amenti. The four genii stand before him on a lotus blossom. The female Cerberus sits behind them, and Harpocrates on the crook of Osiris. Thoth, the god of letters, arrives in the presence of the king of Hades, bearing in his hand a tablet on which the actions of the deceased are noted down, while Horus and Aroeris are employed in weighing the good deeds of the judged against the ostrich feather,—the symbol of Justice and Truth. A cynocephalus, the emblem of Thoth, is seated on the top of the balance. At length arrives the deceased, who advances between two figures of the goddess, and bears in his hand the symbol of Faith, indicating his meritorious actions and his fitness for admission to the presence of Osiris. Above this forty-two assessors, seated in two lines, complete the sculptures of the west wall."

If the examination of the assessors was favorable, the deceased soul took the form of Osiris, and entered into bliss on the banks of the celestial Nile; if he was pronounced guilty, he was changed into the form of some base animal, and condemned to a fiery punishment and perpetual night.

The clearness with which this doctrine was then taught is the more singular, as it seems not to have existed, except in a vague way, even among the highest of the Greeks and Romans.

Embalming the body seems to have grown out of this doctrine of a future life, and was the preparation here for a future resurrection.

THE EGYPTIANS AND THEIR CUSTOMS.—It appears that the ancient Egyptians—while descendants of Ham—were not in any sense negroes. They were nearer the Caucasian type, and are believed to have come out of the great centre of

¹ Wilkinson's Topography of Thebes.

humanity, the plains of western Asia. "The cradle of the mythology and language of the Egyptians is Asia."

Their faces were oval, their foreheads high but retiring, their eyes, almond-shaped, their noses well formed, their hair straight and long. The skin of the men was dark brown; that of the women lighter,—a soft olive. They were accustomed to shave their beards, and we read that Joseph shaved his beard before presenting himself to the Pharaoh.

The dress was a shirt and mantle of linen, of various degrees of fineness. Sandals were in use, but most of the people walked with bare feet.

Their houses were of brick and were plain; for the priests taught that the pilgrimage here was short,—thus they might embellish the temples, and then prepare for future bliss. But luxury crept in, and was stronger than religion. The wealthy Egyptians had fine town-houses and spacious villas, with gardens and fountains. They loved stately avenues of trees, and beds of violets, roses, and other fragrant flowers. Vines and fruit-trees were common, and were trained with care upon trellises and arbors. Dates, grapes, figs, pomegranates, apricots, peaches, oranges, lemons, olives, melons were abundant. Peas, beans, lentils, mallows, spinach, leeks, onions, cabbage, gourds, cucumbers, coriander, cummin, anise were eaten; and we read how the Israelites sighed not only for the 'flesh-pots of Egypt,' but also longed for the succulent vegetables, when they were hungry in the deserts.

Armlets, bracelets, necklaces, and other ornaments were made of gold and precious stones, and these the flying Jews borrowed when they made their escape—they 'spoiled the Egyptians.' They were cunning in the arts of working the precious metals; they were familiar with the use of copper and iron; their skill in the casting of bronzes was celebrated; and these works still exist.

The looms of Egypt were famous for the manufacture of fine cottons and woollens, and their dyes, some of which we cannot equal, were superb and varied.

Besides their surprising sculptures, they had made good progress in painting, and traces of this still exist in their tombs and ruins.

Of music and dancing they were fond, and both were used in their sacred feasts. We find that David too danced and sang in the procession which brought back the Ark to Jerusalem.

Among their most beautiful works were the richly colored bottles made of glass, with fine waving lines and delicate mosaics. The fineness of the work was such, that strong magnifying-glasses must have been used to put the parts together. Sir Gardner Wilkinson says: "They were composed of rods of glass (attenuated by drawing them to a great length when heated), which, having been selected according to their color, were placed upright side by side, as in an ordinary mosaic, in sufficient number to form a portion of the intended picture. Others were then added until the whole had been composed, and when they had all been cemented together by a proper heat, the work was completed. Slices were then sawn off transversely, as in our Tunbridge ware, and each section presented the same picture on its upper and under side." This art is known to have existed over thirty centuries ago.

The mechanic arts existed and flourished in this 'darkness,' and beyond doubt had reached a high degree of perfection. In Joseph's time we read that there were such officers as butlers and bakers; and the china and pottery now extant, show to what perfection in these they had reached. The examination of mummies from Thebes tells us that their teeth were filled with gold.

LITERATURE AND PHILOSOPHY. When we know that Plato went to Egypt to study their philosophy some four centuries

before Christ, Herodotus and Thales and Solon and other scholars centuries earlier, we shall see that they were the leading minds of the world ; we shall better understand their position in history. It is believed that the use of writing among them is at least as old as the dynasty of Menes, that is, it goes back to five thousand years ago.¹ The stylus and ink-stand were found by Lepsius in the monuments of the fifth century after Menes. Clemens of Alexandria has preserved an account of their Sacred Books, which we briefly restate from the pages of that great scholar and critic, Christian C. J. Bunsen.

These are called the Books of Hermes. They contained :—

1. *The two books of the Chanter.* The first book contained sacred songs. The singer was required to know them by heart. They were hymns in honor of the gods, and some of them were attributed to Isis herself. The second book, is supposed to have contained songs in praise of their ancient kings, which, adapted for musical recitation, were used to inculcate civic virtues. The Egyptians believed that from them Darius learned the magnanimity and clemency of their ancient rulers, and by their imitation became honored and beloved.

2. *The four Astronomical books of the Horoscopus.* These treated of the system of the fixed stars, the solar and lunar conjunction, the phases of the moon, the risings of the sun, moon, and stars.

3. *The ten books of the Hierogrammatist.* These are the books of the sacred scribe. They treated of the Hieroglyphic art and the rudiments of writing ; of Cosmogony and Geography ; of the system of the sun and moon and the five planets ; the chorography of Egypt, and the delineation of the course of the Nile within the limits of the Egyptian territory ; and a general survey of Egypt, with a description or inventory of

¹ Bunsen's Egypt.

each temple, of its landed property, of its weights, measures, and utensils.

4. *The ten ceremonial books of the Stolistes.* These were devoted principally if not wholly to religious worship, and contained the "ordinances as to the first-fruits and the sacrificial stamp." Clemens quotes among their contents regulations concerning "sacrifice, first-fruits, hymns, prayers, festive processions, and the like." Funerals and ceremonies in honor of the dead no doubt were included in these. They treated of the sacrificial stamp, and the sin-offering, which is held to have been originally a human sacrifice.

5. *The ten books of the Prophets.* These books were purely sacerdotal, and were intrusted to the care of the Prophets, the first order of Priests, immediately following the High-Priests of the Temples. They treated of "the Laws, the Deities, and the entire education of the Priests;" they included also the apportionment and collection of taxes; their mythology and the laws connected with their religious rites; and of the duties of the priesthood. This priesthood was the really privileged class of the Egyptian nation. They assumed to speak with the voice of God; and the recognition and consecration of the king was one of their solemn duties. Into this class the sovereign must be admitted, if he were not a priest already.

Besides these there existed *Books of Civil Laws*, as appears from the writings of Diodorus. In these were recorded the names of the kings, and the statutes and judgments of which he was the author.

The *Book of the Dead* is an Egyptian manuscript brought to light by the French expedition. It is written in the sacred or hieroglyphic character, and treats of ceremonies in honor of the dead and of the transmigration of souls. A similar papyrus is in the museum at Turin, which Lepsius and Champollion have carefully studied. It contains a history of the adventures of a Soul. Lepsius describes it thus:—

“This book furnishes the only example of a great Egyptian literary work, transmitted from the old Pharaonic times—a compilation indeed made at various times and probably in various parts of Egypt, but one, the original plan of which unquestionably belongs to the remotest age, and which doubtless, like the other Sacred Books, was ascribed to Hermes, or Thoth. This figurative authorship is no invention of later times, for in the text of the work itself mention repeatedly occurs of ‘*the Book*,’ as well as of the books of Thoth, and in the vignette to chapter xciv., the deceased himself is offering to Thoth the Hermetics Book to which these allusions apply.”

We have thus gone briefly over the history of this remarkable people, and we may well wonder whether it is we or they who are in darkness. Let us bear in mind that the great leader of the Israelites was himself learned in all their learning, was in all probability a priest among these priests, and we may then appreciate in some degree the founts of earthly wisdom and experience which had been offered to his lips.

C. W. E.

PRESENT CONDITION OF THE EGYPTIANS.—“The whole land belongs to the Sultan of Turkey, the Pasha being his wekeel (representative), nominally, of course, as we know. Thus there are no owners, only tenants, paying from a hundred piastres tareef (£1) down to thirty piastres yearly per feddán (very near an acre), according to the quality of the land, or the favor of the Pasha when granting it. This tenancy is hereditary to children, but not to collaterals or ascendants, and it may be sold, but in that case application must be made to the government. If the owner or tenant dies childless, the land reverts to the Sultan, *i. e.* to the Pasha: and if the Pasha chooses to have any man’s land, *he can take it from him, with payment—or without.* Don’t let any one tell you that I

exaggerate, I have known it to happen : I mean the *without* ; and the man received feddán for feddán of desert in return for his good land which he had tilled and watered." So writes Lady Duff Gordon, in her interesting volume of letters. She speaks in lamentable terms of the poverty of the people, and also highly of their character ; and especially of the Arab portion of the people, of whom she saw much. The Copts she believes to be the ancient Egyptians, as they closely resemble the sculptures which cover the walls and tombs. Their habits remain as simple and childlike as ever, and every day she was strongly reminded of the days of Abraham and Joseph. Nothing seems to have changed except that all has gone to decay. They cannot escape the oppression of bad rulers—one of her friends thus lamented it : " Truly, in all the world, none are miserable like us Arabs. The Turks beat us, and the Europeans hate us, and say, ' quite right.' By God, we had better lay our heads in the dust, and let the strangers take our land and grow cotton for themselves. As for me, I am tired of this miserable life, and of fearing for my poor little girls."

VII.

MOSES THE LEADER.

B. C. 1625, POOLE: 1491, A. V.

THE HEBREWS SLAVES—INSURRECTIONS—HOPES—MIRIAM WATCHES ON THE BANKS OF THE NILE—FORTY YEARS OF AGE—KILLING THE EGYPTIAN—THE FLIGHT—THE SERVANT OF JETHRO—THE VOICE OF JEHOVAH—MOSES SPEAKS TO THE PHARAOH—THE PLAGUES RAVAGE—THE MULTITUDE MARCHES INTO THE DESERT—THEY ESCAPE THE PHARAOH—JETHRO'S ADVICE—JEHOVAH THE EXCLUSIVE GOD—THE RITUAL AND LAWS—THE TABERNACLE AND THE SACRIFICES—SENSUOUS WORSHIP—A THEOCRACY—FROM THE TOP OF PISGAH—A LITERATURE—THE SONG.

MOSES was born of a bond-woman; was the child of a Princess; was educated a priest; was the servant of an Arab; was the deliverer of a race; was the founder of a Nation.

His figure becomes vast in the dim and uncertain light of history; vague and mysterious in the unnatural light which has been thrown upon it. We will not attempt a critical examination of the page of history upon which his life and deeds are engraved, but, accepting it as in all essentials true, we will try to see him as he was, a real MAN; one of the great growths of a grand human nature, before it was dwarfed by cities and cramped by a false civilization.

All know that during the time of Joseph, Jacob and his tribe came down to settle in Egypt, and that they remained there and increased to be a great multitude. Whatever may have been their position in the period immediately following

the death of Joseph, in the time of Moses they had come to be looked upon by the Pharaohs as slaves; to be worked and used as slaves always have been worked and used, without care and without pity. Being an alien tribe, kept together, treated with harshness and cruelty, it is not surprising that there should have been conspiracies and revolts among them; for the Israelites have in all history appeared as a strong, turbulent, brutal race, not easily kept in subjection. They were early impressed with the idea that they were the peculiar family of their God Jehovah, destined for some great ends, though those ends may have been to them only vaguely grand. It is plain that such a people would not be the best material for slaves.

This will help us to comprehend the accounts of the Pharaoh being so filled with fear of them, that he commanded every male child to be put to death. By this he would accomplish two things; one, the checking of their increase—the other, the destroying all possibility of a deliverer being born among them. History develops a very curious instinct among all oppressed peoples of the past;—that which leads them in their darkest hours to long for and look for a *Deliverer*, who, in some way, is to appear and by supernatural aid to lift them out of their misery and punish their oppressors. That this longing was strong among the Israelites, tradition tells; it is easy to believe it, and also that the Pharaoh knew and acted upon it. We read the same story in the time of Herod.

We know of the parents of Moses only their names, Amram and Jochebed. The terrible decree of the Pharaoh was in force, and the beautiful child was doomed; but his mother hid him for three months, and then made a little basket in which she laid him, and left him in the water of the Nile, at a spot where she hoped the daughter of the Pharaoh might find him. The mother's heart whispered—"May not the heart of the woman, though she be a king's daughter, be softened, so that she will save and love my boy?" Her heart

whispered truth, for the princess saw the basket and commanded it to be brought to her, and when she saw the child she determined to raise it for her own.

Another of the devices of the mother was this; she set her daughter Miriam to watch: and when the girl saw the princess had rescued the child, she ran forward and begged to be allowed to find a nurse. Then the mother received back from the Pharaoh's daughter her own child, and he was saved.

Some three years after this the princess adopted the boy as her own, and we learn that he was then instructed in all the knowledge of the Egyptians. He was in the school of the priests. He was instructed in the mystic lore of that time, whatever it may have been. This is one of the important facts in his history which should be kept in mind; another is, that his mother had imparted to him the secret of his birth, and had inspired him with a loyalty to his race. It is easy therefore to believe that he came to look upon himself as destined for some strange purpose which in due time was to be revealed.

At the age of forty, this loyalty to his people and devotion to their interests, seems to have shown itself. He began to visit them while they were engaged in their hard and slavish labors, to render them good offices, to cheer and comfort them, and to promise that their God would one day deliver them from their oppressors. Thus he kept alive a hope of Jehovah, and inspired and encouraged them against the day of great deeds. But not yet. One day he saw an Egyptian beating an Israelite, and in his wrath he slew him. Now he feared for his life, knowing that if it came to the ears of the Pharaoh that an Egyptian's life had been taken by a slave, by one of his nation, his doom was sealed. He fled eastward into Midian, and coming to a well sat down to rest.

All over the East these wells or springs were, and still are, of the greatest value; for streams and springs are scarce. To this well came the daughter of a Midianitish priest and prince

to water her flocks; she was driven away by some rude shepherds; but Moses stood up for her and helped her, and she returned and told her father how an Egyptian had fought for her. Jethro sent for him and gave him his daughter Zipporah for a wife, by whom Moses had two sons. Of these sons, we know one was named Gershom, but we know nothing more. It is singular that in the after history of Moses and his people they do not appear; for to found a dynasty and transmit one's name and honors to one's children has been one of the strongest desires of man. Not so with Moses; his aim was larger, grander, more universal. His own children played no part in the great story of the Jewish nation.

Nothing can picture to us more graphically the great simplicity and honesty of the life of those times, than the fact that this man Moses, brought up in all the luxury of a king's court, this scholar and gentleman, took a position with Jethro as his slave; and, as the keeper of his flocks, a slave's occupation, and despicable in Egypt. For twenty years Moses remained in this position and then the Pharaoh he feared died. Yet this gave the Israelites no relief; under his successor their sufferings were more grievous, so that word of it reached Moses across the deserts, brought by some wandering merchants or some flying slave.

We come now to the beginning of the public career of Moses, to that impulse or inspiration which took him away from his simple and peaceful shepherd's life, to plunge him into the cares, the toils, the trials, the disappointments of a deliverer, the leader and law-giver of his debased and wretched people. And here a word of explanation may assist the mind of the reader. In the sacred histories the men who come up and do great things, the leaders, the judges, the prophets, the kings, are always men of the plains and the mountains, never the men of cities. Such are Moses and Abraham, Joshua and Samuel, Isaiah and David.

In that wild, often barren land, nature is impressive, desolate, awful; and earth air and sky excite to thought and stimulate the imagination. Every appearance, every phenomenon—the storm, the thunder, the earthquake—speaks the language of God; so that an idea, a desire, a hope comes to possess the soul, seems to be the ‘voice of Jehovah,’ and devours all the small and common interests of life. We find then that these great men were filled and driven on by their ideas; became wise and powerful; inspired by God to do great and wonderful deeds.

The intense abasement and suffering of his people was whispered to Moses in every breeze, was told to him by the passing traveller. He brooded over it, and the hopes and aspirations which had been implanted in his plastic soul by his mother, came upon him again, as he wandered over the lonely land following his silent flocks. On the face of Mount Horeb he saw a strange sight—a burning bush, yet the bush was not burned! He was perplexed—amazed; but a ‘voice’ told him the ground where he stood was holy; then it told him of the miseries of his people, and that Jehovah his God commanded him to go back to the Pharaoh, and demand that the children of Israel should be set free. Moses shrank from the task, it was full of danger, it was hopeless, impossible.

“Who am I, that I should go before the Pharaoh to bring forth the children of Israel?”

Moses was no coward, but he shrank from the fearful responsibility, which might end only in destroying himself, and plunging his people into deeper misery. But he dared not disobey the divine voice, and he sought Jethro and obtained his permission to go. His brother Aaron joined him, and together they presented themselves to their people, telling their message of deliverance. The hour had come then, when these wretched slaves were to be free. It filled them with joy, but they were doomed to sink deeper in disappointment.

Moses presented himself before the Pharaoh and demanded

the release of his people in the name of his God. Now there were many Gods in Egypt whom men worshipped, and the king said—

“Who is *this* God, that I should obey him to let Israel go? I know him not, neither will I let Israel go.”

He answered like a king! and he doubled the tasks of the slaves—so that they cried out and reproached Moses and Aaron bitterly for this new evil they had brought upon them. Then ensued the terrible Plagues of Egypt, when Moses and the Pharaoh grappled and wrestled for the mastery. Serpents, blood, frogs, lice, flies, plagues, boils, hail, locusts, darkness, ravaged the land, so that many times the Pharaoh consented to let the people go if he might only be delivered from these plagues. But his word was not good, he was false. How long, how many years all this consumed we cannot know; but it is curious to observe that the magicians, the learned men of those times, could produce all the wonders that Moses and Aaron did except the lice: those they could not create.

The last plague was now to be hurled against them. The children of Israel prepared for flight. The night came and they were directed to kill and eat the paschal lamb; they ate it standing girt about ready for flight; when, at the hour of midnight, the destroying angel passed through the land, and in every house the ‘first-born’ was slain. In every house was a man dead. Then the whole air was filled with agony and execration: the people rushed into insurrection and demanded that these Israelites should be permitted, *should be compelled* to go. The king could not resist.

Then marched out from the fertile plains of Egypt, this wonderful multitude—(computed as 600,000 men and 2,000,000 in all) and began that wandering which lasted forty years, and has filled the world with its fame. They went forward through the barren deserts to the borders of the Red Sea. Desolation was about them, the wide sea before them, and

the sound of the Pharaoh's pursuing hosts smote on their ears behind them. The fickle cowardly multitude loaded their great leader with reproaches and curses. Moses was sore bestead, but he commanded them with confidence to stand still and see the salvation of Jehovah. Then he went away and prayed—prayed earnestly for deliverance. Was deliverance possible? Whence could it come? Moses gave the order to go forward—whither? Into the sea? No—the strong east wind drove the waters from before them, so that they passed through to the other side on dry land. Thus they escaped the vengeance of the angry king.

It is not the purpose of this paper to give a circumstantial account of the doings of Moses, but to call attention to some of the striking characteristics of this remarkable man.

Secure from the pursuit of the Pharaoh he was now at the head of a motley, turbulent multitude of human beings in the midst of a desert, wandering without aim, without purpose except to find good lands, lands flowing with milk and honey. They seem to have been inspired with no lofty principle, with no definite end, and they followed and obeyed Moses only because they hoped or believed he would lead them to this rich and lovely land of promise. They were now in the desert country called Arabia-Petrea—and we may suppose not far from the place of Jethro; for we read that this able prince and priest brought the wife and children of Moses to meet him. Then Moses took Jethro to counsel with him; mark how wise his advice. Moses had undertaken to be the ruler and lawmaker of this great multitude, and to judge between them man and man. Jethro watched and saw that he sat to judge them from morning until evening. Then he said to Moses—

“The thing that thou doest is not good, thou wilt surely wear away, both thou and thy people; this thing is too heavy for thee.”

He advised him to appoint judges to do and decide all

these matters, while he himself should prepare them ordinances and laws, and show them how they should walk and work; only the great things were to be brought to him for judgment. "Be thou for the people to God-ward, that thou mayest bring the causes unto Jehovah."

Jethro knew that this vast multitude of ignorant people, so long enslaved, blind followers of their corrupted instincts and appetites, could only be controlled by an appeal to the higher supernatural powers: that Moses could only govern and direct them as the representative of Jehovah, the mysterious and all-powerful God; as a man they would not respect him, but as the servant of God holding his thunders in his hand he would be feared and obeyed. This may have been worldly wisdom, but Moses followed it, and was thus able to make of this incoherent mass of human beings, a solid and compact nation.

He spoke with the voice of Jehovah not with the voice of Moses, and they listened. He seized the thunder and the lightning, the pestilence and the fire, and made them his ministers. The corner-stone of the polity of Moses was—the *worship of the one God, Jehovah*. Him only should they serve. He declared war against all other Gods, and launched destruction at their worshippers.

This was the great central idea around which the whole Jewish people were gathered; it was this which made and kept them a distinct people; it was this which nerved them to destroy all other nations which were in their way; He was their God, and they were HIS PEOPLE. To this their prophets and priests constantly brought them back; to this faith, and to their pride in it, they always appealed. Yet the people were tempted and seduced away by the splendors and corruptions of the false worships which surrounded them; they ran riot after Baal and Astarte, and hungered for the luscious meats offered to idols; but again and again their prophets and leaders brought them back to the worship of Jehovah—the

God of Israel. And let it be remembered that in those days there was a universe of Gods; the elements were deified and worshipped, animals were supposed to embody the spirits of Gods. Herodotus states that the Egyptians worshipped three orders of Gods, of whom the most ancient was Ammon. This represented the "Soul of the Universe," and was pictured by them as a strong man with the head and horns of a ram. He created the universe, the gods, men, and the material world. He stood first and the rest followed in various degrees of dignity. So it was in Chaldea, so in Greece; so among all nations who have left us a literature. The most noted of the Gods of that time was Baal, who represented the Sun, the source of light and heat, the nourisher of life. To the worship of this god, the Israelites were drawn away again and again.

Jehovah was announced by Moses as the God of Israel; the gods of other nations they should not touch. But this was to be an exclusive god, an exclusive faith, an exclusive worship. No man who had not suffered the rite of circumcision, could be a worshipper or be entitled to the favor of Israel's God. He is not announced to them as the God of all the world, the Universal Father; that loftiest faith was reserved for the lips of Jesus to proclaim to man. This doctrine then—the Jehovah, supreme God of Israel—was to separate the Israelites from other nations, and this exclusiveness was to combine and harden them into a 'peculiar people,' the favorites of Deity.

Again and again they rejected Jehovah. They rebelled against Moses and threatened his destruction; but he quelled or destroyed them, until after forty years, he had united and compacted them into a Nation with laws and ordinances, with priests and soldiers, with taxes and punishments.

Looking at the Ritual and the Laws prepared for this people by Moses, we cannot fail to be struck with their profound wisdom. Knowing he had to deal with an ignorant,

brutalized, sensual people, he did not give them a code which they could not understand and would not obey. 'Because of the hardness of their hearts' he permitted them to own and to kill slaves, to plunder and destroy other nations, to marry many women, and to indulge in bloody sacrifices, so that the precincts of their altars reeked with blood. He gave them *and he wrote them down*, minute instructions as to cleanliness, eating, marriage, and the other social duties of life; and about the Altars of Jehovah, the Supreme God of Israel, he gathered all the splendors, all the mysteries, all the excitements, which could fascinate and hold the wandering eyes of a sensual people. The attractive and corrupting sensualisms of the idol worships, their mysterious, often fearful rites, their riotous feasts, their golden and jewelled images to catch the eye, their pretended miracles and magic arts, all impressed the imaginations and fears of an ignorant superstitious people, and took their baser appetites captive. By their devices the Priests made the people into slaves, and used them to gratify their lust for power and wealth. It is the old universal story, where cunning practises upon aspiration, and greed masters ignorance.

In knowledge only is there safety, in science alone can certainty be found.

Moses had knowledge and was learned in the learning of the Egyptians. He knew the people with whom he was to deal, the rude untrustworthy multitude he was to lead out of slavery, and weld and compact into a better nation;—a nation whose king was to be Jehovah himself. He attempted no abstract philosophical aphorisms—such as have distinguished the wise men of India and Greece; the wonderful truth of Jesus—'Do to others as you would have others do to you'—is nowhere to be found in his code.

On the Tables of stone are found engraved those great moral maxims which apply to every-day life and take hold of the ordinary unlettered mind; only the sublime doctrine of

the one supreme God—JEHOVAH—raises them above the atmosphere of daily morality and fills the mind with awe. But this lofty doctrine was above their comprehension, and they deserted it often and often. In the very first days of their pilgrimage, while Moses was in Sinai, they clamored for a God to worship, and Aaron himself, their priest of Jehovah, made for them a golden Calf to which they might bow down and burn incense. They could not believe in and worship an *invisible* God, while the knowledge that he had delivered them from bondage was yet fresh in their memories.

Such was the people for whom Moses was to make laws and provide a ritual. Around the Tabernacle, which was to take the place of the glittering temples of the idols, he gathered every possible thing to strike the eye and captivate the senses. Curtains of beautiful dyes, Altars covered with gold, the mysterious creatures called Cherubims with spreading, golden wings, golden candlesticks with branches and bowls and knobs, the great sea of brass standing on the backs of twelve brazen oxen, the glittering robes of the priests with mitres and girdles and ephods covered with stones of onyx, the golden breast-plate, the strange Urim and Thummim, whose jewels were believed to contain the name of Jehovah; all these were to attract a people yet in its childhood, who lived by sight—not by faith.

Beside these were the multitude of sacrifices, and burnings of animals, which excited a coarse animal instinct, a love for blood; and more than all there was the mystic 'Holy of Holies' into which no man must enter, where Jehovah himself dwelt and where his glory appeared.

One cannot but be struck with the sensuous character of this worship and also with the wisdom which provided it for such a people. It was only by ministering to their senses, by gratifying their love for movement and that strange instinct which makes rude natures love blood, that they could be kept in any degree, from wandering away after strange gods, and

scattering the nation which Moses was to solidify and perpetuate.

Such in brief was the worship he instituted ; let us look for a moment at his political system.

He instituted no King, no Pharaoh about whom should gather the splendors and luxuries of a court, whose word was law, whose nod was death. Such were the despots who ruled the whole Oriental world then, and do still. He founded no dynasty which was to go on gathering strength until it should rule the world.

No ; his government was a Theocracy. God was to be their king, and He was to speak through Moses and his chosen servants who should follow him ; and this continued until the time of Saul.

Their leaders were not chosen by the people but were self-appointed, appointed by God, or designated by the one who preceded them, as Joshua was by Moses.

Then we read how the people clamored for a king, to rule them like other nations, to go before them and fight their battles ; and how it excited the anger of the prophet Samuel who denounced them, and threatened them strongly, but in vain. They no longer listened to his voice ; it was Samuel's voice not Jehovah's.

It was the *voice of God* speaking through their Judge that they were to obey ; obeying that, they were promised the lands of other nations, lands flowing with milk and honey—disobeying, they should suffer grievous punishments. It would seem that nearly every man was a soldier, and that they fought with other nations and overcame them ; but they were never led by Moses. Joshua, his successor, was the fighting man, the leader of armies. They fought too with the reckless daring of fanatics, of men who believed that Jehovah was with them, on their side, and they swept the strong men of Amalek and Moab and Philistia before them as the chaff is swept by the wind. But by and by when they had forgotten

this inspiration which made every arm the arm of a giant, they in turn were destroyed by the Persians, the Egyptians, the Romans. While it lasted they were invincible, when it was forgotten they were weak. So it has been forever. Forty years they wandered in the wilderness of Idumea and Moab, their hand against every man, and every man's hand against them. And when at last they crossed the Jordan and entered their promised land, it was under the leadership of Joshua, not of Moses.

Moses could not enter it. He who for so many years had led them through toils, perils, rebellions, must not go farther; now he must lie down and die, and another must complete his mighty work. From the top of Pisgah his eyes, weary with looking, must see across the Jordan the fertile plains of Canaan, which henceforth were to be the theatre of such wonderful events; which were to be marked by the history of a people, whose influence upon the destiny of man has never been equalled, and can never be forgotten. It was a nation inspired by a great Idea, the unity and majesty of God, and it was a nation with a *Literature*. To this is owing in a great degree their own power, as well as their influence upon the world. No nation without a literature has ever had more than a temporary hold upon mankind; what they have thought, what they have done, has been forgotten by their own people, and thus has inspired no more great deeds.

But Moses was filled with the idea of Jehovah the God of Israel, and he never faltered. In this idea he lived and moved and had his being. His laws, his thoughts, his songs he wrote down for the use of his people, and thus he founded a religion and a literature which stand first and shine brightest in the shadowy light of the past.

Many wise and good men in their day have supposed that Moses being inspired by God, every word he spoke, every act he did, was therefore the word and deed of God himself. This theory cannot now be accepted; it simply degrades this great

and wise man to being a mere machine, a conduit for the divine thought. We must believe in him as a man with like passions as ourselves; and, inspired with divine wisdom as he was, not less subject to the trials, the temptations, the hopes and the fears of other men. Thus we shall understand the story, told in the language and with the imagery of that far-off time; thus we shall comprehend the greatness of his work; thus we shall compare his life with the lives of other men, and shall learn, of his wisdom, how to be wise ourselves.

His work was done, he was to lie down in his last sleep; then he sang his sublime song, which will be read as long as poetry and inspiration move the hearts of men.

Give ear, O ye heavens, and I will speak.

I will publish the name of God!

He is the rock, his work is perfect,

A God of truth and without iniquity,

Just and right is He.

God came from Sinai and rose up from Seir;

He shined from Paran and came with ten thousand saints;

From his right hand went a fiery law.

The Eternal God is thy refuge, and under thee are the everlasting arms.

Happy art thou O Israel, who is like to thee?

O people saved by the Lord!

He is the shield of help and the sword of excellency.

There is none like unto the God of Jeshurun

Who rideth in the heavens and shineth in the skies.

C. W. E.

VIII.

JOSHUA THE CONQUEROR.

B. C. 1451.

THE DOOMED CANAANITES—TERROR IN THE CITY OF PALMS—APRIL—THE WARRIOR
POINTS ACROSS JORDAN—THE TWO SPIES—THE HARLOT—THE WATERS OF JOR-
DAN OPEN—SHARP KNIVES FOR CIRCUMCISION—THE SILENT MARCHINGS—
THE FEARFUL SHOUTINGS—THEY CHARGE—THEY KILL, NOT A SOUL LIVES
—THE CITY SACKED—THE FALSE GIBEONITES—JOSHUA SWEARS—THE FIVE
KINGS—SUN STAND THOU STILL!—THE FIVE KINGS HANGED—THE KING OF
HAZOR—THE ANAKIMS—THE CONQUEROR PAUSED—HE KEPT HIS FAITH.

“WE are those who fled before the face of Joshua the robber, the son of Nun.”

Such was a strange Phœnician inscription found near Tigris in Mauritania. It expresses, what we who read with the eyes of to-day can hardly comprehend, the horror with which the doomed Canaanites must have contemplated the vast mass of fighting men who, under the lead of Joshua, hovered about Jordan to destroy them and to possess their lands. Looking for a moment with heathen eyes, we see in the midst of the leafy fertile plains of Jordan, a great and walled city; it was broad and it was beautiful; it was called by Moses himself, ‘the City of Palms,’ for over it waved the picturesque foliage of that stately tree. Of the people who lived in it we know nothing, but knowing what we do

of human nature, we can well understand that within the walls of that city lived men and women with passions like ourselves; with hopes and fears and loves and hates; that there men labored and women loved; that they built them houses, and lived in them; that they married wives and that children were born unto them; and that many an eye, already old and weary, was looking out dreamily towards its last days.

This walled city was Jericho.

This population of young and old, of wise and foolish, had gathered themselves within the walls of the city, and, with a king to rule over them, fancied or hoped they were secure; safe from the assaults of neighboring tribes. But there came across the Jordan rumors of a great army which had pitched its tents beyond the river. What was it? whence came it? what did it mean to do? The people of that day knew too well what armies of men meant; knew too well that they came to attack, to kill, to plunder, to destroy. That was the business of nations then; they robbed, they slaughtered with the strong hand. Can we wonder that terror came upon the city and the whole land fainted? But there was still a hope. These people weakened by the habits of cities, enervated by comfort and luxury, could be no match for those strong daring men of the plains and mountains who had come against them; men of the sword and the spear and the bow. They dared not go forth from their walls to meet, to defy, to beat back the invaders. But there was one hope; the walls were strong and high, the gates mighty: these would resist the enemy who had come to destroy them. They shut their gates and waited and watched.

All they knew of the invader was, that he was an enemy; they had heard terrible rumors of his doings in the land of Moab. They loved their homes and their fertile lands, but their hearts trembled with fear lest he might be too strong for them. Why should he come to uproot them? It was terrible to think of it.

Let us look at the other side of Jordan and consider the spectacle.

It was now the beautiful month Nisan, the month of April, and all nature in that tropical land was in its flush; flowers bloomed, trees waved, and the song of birds was heard.

A vast multitude lay encamped. There were not only soldiers—men of war, but wives and children were encamped with them; and around could be heard the sounds of great herds of cattle, of goats and sheep. This then was no common army, come out to attack, to fight, to divide the spoil.

Far from it. It was a mighty people inspired by a great idea, the idea of founding and establishing a nation which should forever worship the true God, even Jehovah himself. Their great leader, Moses, who had directed them for forty years, had just died, having only looked into the promised land: and now he was dead, JOSHUA THE WARRIOR stood in his shoes.

A strong sun-browned man, whose worn face and deep dark eyes told of cares and anxieties, whose firm grim mouth spoke of determination and perhaps ferocity, was before them; he pointed with his terrible finger, the finger with which he had ruled them, across the yellow waters of Jordan—

“Go,” he said, “Go tell the people ‘prepare your victuals, for within three days ye shall pass over this Jordan to go in to possess the land which Jehovah your God giveth you, to possess it.’”

Then he gathered the chief men and said to them,

“Thus saith Jehovah to me—

‘Every place that the sole of your foot shall tread upon, that have I given unto you, as I said to Moses.

From the wilderness and the Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coasts.

There shall not be any man able to stand against thee all the days of thy life.

Be strong and of a good courage, for unto this people thou shalt divide for an inheritance the land which I swore unto their fathers to give them !”

The chiefs went among the people and told them this word that had come through Joshua from their god Jehovah. Then shouts resounded through the camp, and the clashing of arms, the sound of trumpets, the cries of women.

But the people of Jericho heard the terrible sound, and their hearts were heavy.

Then Joshua said to two young men, swift and daring—

“Go across Jordan and spy out the weakness of the land ; and let your ankles be beautiful with swiftness, and your feet be shod with silence.”

The streets of Jericho were sad and silent, the air was heavy with dread. None were to be seen in the streets, and the guards at the gates kept watch and ward. Few came in, none went out. But among those who came were two young men, and they sought the walls. There upon the broad walls was built the house of Rahab the harlot ; there they sought and found shelter and food.

But the guards were suspicious, watchful, and ran to the King of the city to tell him of the two strange men. Who they were no man knew, but they sought through the city to find them, for the suspicion grew that they were emissaries of this wandering warrior who lay encamped on the other side of Jordan.

Rahab heard them at her door. True to the womanly instinct, she hid them away on her house-top, under her flax, and then said to the officer of her king—

“There came men unto me, but I wist not whence they were ; and when it came to the time of shutting the gate the

men went out : whither the men went I wot not ; but pursue after them—quickly—for ye shall overtake them.”

Thus she prepared to betray her city and her people. But for herself and her own family she made Joshua's spies swear an oath that they should be saved. She told them what wonders they had heard about the Israelites, and how great terror had fallen upon all her people, so that their hearts melted within them. Then she let them down from the wall, and they fled away in the darkness and after three days came back to Joshua, and told him the whole people were powerless with fear.

“Truly Jehovah hath delivered into our hand all the land, for even all the inhabitants do faint because of us.”

Then the Conqueror went forward without fear. Three days after this the priests, clad in their glittering vestments, a long line of consecrated men, servants of Jehovah, bore the Ark containing the Tables of stone on their shoulders. The great army of forty thousand fighting men with buckler and sword followed them, and then came the women, the old men, the little children, the flocks and the herds. Whither would they go? Back again into the wilderness where they had been wandering for forty years? No, forward to the banks of the flowing river !

The priests bearing aloft the sacred Ark halted not on its pebbly bank, but stepped down into its seething waters—the waters receded, they paused, they were stopped ; and through their midst marched the sacred procession, the armed host, their old men, their women, their children, their flocks and herds—all passed through and came safe to this side Jordan : no enemy opposed them, no life was lost. The Canaanites saw this marvellous sight from the walls of their beautiful city, and their fear was doubled. To fight against these men from whom the rushing waters fled, was hopeless. They covered their faces and bowed their heads.

Joshua led his people into the fertile plains of Jericho,

and encamped at Gilgal; they found corn and food in the fields and feasted themselves, and sang their songs of triumph. On the fourteenth day of this month Nisan they kept the feast of the Passover, and remembered the day of their deliverance from the bondage of Egypt, which had been forty years before that day. No one molested them, not a bow was shot against them, for the dread of them had penetrated the hearts of the kings of Canaan and of Ammon, so that they struck no blow.

Now Joshua rested and reorganized his forces. He prepared them anew, and consecrated them to Jehovah their god by the rite of Circumcision. Why it was that for forty years Moses had neglected this rite, instituted by himself, we cannot know; but we read that all the men of war who had been circumcised in Egypt were consumed. So Joshua made sharp knives and circumcised his people, and they rested there many days, and ate the old corn of the Canaanites, and made them cakes.

What means this sight which is seen from the walls of Jericho? The king looked out from the tower on the gates and saw the priests in their robes bearing the Ark on high; then came Joshua the warrior at the head of his host, each man carrying his sword and spear; but silently, slowly they marched, not a sound was heard; not the voice of a man, nor the blast of a trumpet, nor the clashing of cymbals. Then the trumpets sounded a rude blast of defiance.

Would they march away and leave the city in peace? They prayed their Gods.

The procession marched slowly and silently around the doomed city and returned to its camp. This was not war—what did it portend?

The next day they saw the same sight, and the next and the next, for six days. And this silence and mystery and strangeness increased their dread. They could not fathom it.

On the seventh day early in the morning the mysterious

procession began, and seven times that day they compassed the city. Then the trumpets blew forth their harsh blasts—but after it came a mighty shout which shook the earth, the shout of forty thousand armed men; it carried terror and trembling among the crowds who covered the walls. Then the walls, loaded with a living weight, crushed down, and shrieks of agony mingled with the shouts of Joshua's men.

The conqueror gave the word, and the whole host of armed men charged upon the city; they scaled the wall, they rushed in through the breaches, they carried slaughter among the defenceless multitude so that the streets ran rivers of blood. Riot and rapine reigned. Not a man was spared, not a woman, not a babe at the breast; all went down in an indiscriminate slaughter.

All except Rahab the harlot. She was saved. The spies of Joshua kept their oath, they sought her in her own house, and carried her and her family to a place of safety.

Then the city was sacked, all the gold and the silver and the brass was put into the treasury of Joshua, the rest was spoil to the Israelites. Not a thing was left of all the hoards of the city. They burned it with fire, so that there was not a house left; and then Joshua standing in the midst of his host said,

“Cursed be the man before Jehovah that riseth up and buildeth this city of Jericho!”

The horrible fate of the once proud city struck terror! The heavy hand of Joshua, red with blood, was felt through all the land of Canaan, so that the kings of Gibeon and Jebus or Jerusalem, and Hebron and Jarmuth and Lachish and Eglon trembled and sought one another for a league against the conquering chief.

But into Joshua's camp one evening came a small band of old and abject men; they were weary and footsore, their clothes were in rags, and their shoes old; the bread in their

pouches was mouldy and their wine-bottles were rent with age. They approached the conqueror, and bowed themselves to the earth, and said—

“We are come from a far country, for we have heard of your god Jehovah, and of all you have done to the people beyond Jordan, to Sihon and to Og king of Bashan at Ashtaroth; we are thy servants and we beg of thee peace, and that you will spare our lives.”

How could he slay these men who came, not with spear and sword, but with prayer and submission?

Joshua consulted with his chief men and princes; he made peace with them and swore it. Then he gave the command to go forward. But in three days they came to the cities of Gibeon, of Chephirah, of Beeroth, of Kirjath-jearim; and then the wily messengers said, “These are our cities, and we confess we deceived and lied to you when we said ‘we came from a far country.’”

Should Joshua now keep his oath to them and spare them? or should he keep the commandment to destroy utterly all the inhabitants of the land?

He spared them and the people murmured at it; why should they be let to live?

Joshua called the men to him, and said, “Ye have beguiled us—now therefore ye are cursed, and there shall none of you be freed from being bondsmen and hewers of wood and drawers of water for the house of Jehovah.”

Thus the Gibeonites were made slaves and condemned to irredeemable bondage forever.

The defection of the Gibeonites roused the five other kings, and they drew together their forces and came upon the cities of Gibeon to punish their treachery. Adonizedek king of Jerusalem led them, and the Amorites pressed the Gibeonites hard, so that they sent to Joshua for help. Now comes the crisis in the career of the conquering Joshua. Can he meet and overcome the five kings who in battle array are ready to

meet him—have combined the strong men of the mountains to destroy this invader?

Joshua fears nothing. He draws out his men from Gilgal, all his fighting men; this day they must do or die. He spoke to them and strengthened them; he promised that Jehovah should fight for them, and they should be victors. Swiftly, silently, through the long night they marched; they waited not, they hesitated not, but suddenly fell upon the Amorites, took them by surprise, and carried terror and rout into their ranks. The Amorites could not rally, they fled from Gibeon up the hill to Beth-horon a distance of five miles, and Joshua's victorious legions smote and destroyed them; they pressed them beyond the hill, and smote them still on the way that goes down from Beth-horon. There a terrible storm met them and aggravated their discomfiture, so that Jehovah indeed was against them. But was there time yet to destroy them utterly, before the darkness should cover them?

Then Joshua stood on the hill in sight of his host and cried—

“Sun, stand thou still upon Gibeon!

And thou moon, upon the valley of Ajalon!”

The command was sublime, its purpose bloody.

Then the slaughter went on, so that there were few left. The five kings, utterly routed, fled to the mountains and the caves for shelter against the avenging arm.

Joshua prepared to return with his victorious army to Gilgal. But he heard that the five kings with their shattered forces were hidden in a cave at Makkedah. So they rolled stones to cover the mouth of the cave that the kings could not come out, while they pursued the remnant with great slaughter. Then they opened the cave and brought out the five kings,—Adonizedek king of Jerusalem, and Hoham king of Hebron, and Piram king of Jarmuth, and Japhia king of Lachish, and Debir king of Eglon,—they brought them into the presence of Joshua. The conqueror called together the captains of his

host, and said to them—"Put your feet on the necks of these kings; fear not, be not dismayed, be strong and of good courage, for thus shall Jehovah do to all your enemies!"

He consummated his victory that day by slaying the five kings, and hanging their bodies on trees in the sight of all his armies.

Thus he struck terror into the inhabitants of the land, thus he strengthened his own fighting men. This was the great battle; it decided the fate of all Canaan; henceforth none could stand before him, for his God was almighty and He strengthened their arms. Who could withstand him? Not the gods of Canaan or Ammon, or Philistia; was not this now made plain?

After this all the people returned to the camp of Joshua at Makkedah in peace, and no tongue moved against the children of Israel.

But Joshua's work was not yet ended. He had destroyed utterly the people of Jericho and the city of Ai, and had routed and hanged the five kings of Ammon; but there were other cities and other strong tribes living in this land which he had promised to divide among his people. He lost no time, but put his forces in motion and marched against Makkedah, and smote it with the edge of the sword, and all the souls that were within; he let none remain, and he did to it as he did to Jericho!

Then he marched against Libnah and smote it and let none remain alive. As he had done to Makkedah, so he did to Libnah.

Then he marched against Lachish, and as he had done to Libnah so he did to Lachish: and Horam king of Gezer came up to help Lachish; but there was no help for Lachish. The king and his people were smitten so that there were none left.

The fate of Eglon was the same as the fate of Lachish, and that of Hebron and Debir the same as that of Eglon; they were annihilated. He smote all the country of the hills.

and of the south and of the springs ; none remained alive, all that breathed were destroyed. His campaign was rapid, ruthless, thorough. He showed everywhere the strong hand and the marble heart of a great conqueror, and made a place for his followers in the lands which they desired. Then for a time they rested in their old camp at Gilgal. But it is not in the heart of a great conqueror to remain at peace : his nature demands action, and his soldiers hunger for excitement and booty. He did not wait long.

Upward towards the North about the sea of Chinneroth or Galilee, and along the bases of the mountains of Lebanon were still many strong tribes. These the king of Hazor gathered into a great army like to the sand on the sea-shore for multitude ; and they had chariots and horses with them, which the Israelites hated ; Joshua heard of this mighty gathering but he feared not, nor waited their attack. He knew the advantages of the attack, the charge, the onslaught. The army of the king of Hazor encamped in their security near the waters of Merom. They were so strong they feared nothing ; they were ruined by their own strength.

Joshua and his hosts came up to them through the passes of the hills ; he poured his victorious troops upon them when they were lulled into security, and defeated them with fearful slaughter. He killed all who were taken prisoners, and he burned the chariots with fire and hamstrung the horses ; for the Israelites hated horses, and would have none of them in war or peace.

After this great victory he turned and assaulted the city of Hazor and left no living thing in it ; and all the other cities of the kings who had combined against him he destroyed. None could stand against him. Yet there were places which held out long, and among them was Jebus afterward Jerusalem which never was in full possession of the Israelites until the days of David (B. C. 1056).

Then Joshua went against the strong race, the Anakims,

who held all the country from Hebron and the mountains westward towards the coast, and he beat them so that they had only the strong places of Philistia, Gazor, Gath, and Ashdod. For more than five years he had carried on a destructive war; he had vanquished thirty-one kings, had destroyed their cities and had slain every living thing in them.

At last the conqueror paused. He surveyed the lands he had won. He was old and stricken in years. He called the heads of the tribes together and parcelled out the lands they had conquered, and the cities which they had not destroyed. They were now so strong that they might hope to possess and enjoy, and no other arm should be strong enough to drive them out. So the Reubenites and Gadites and part of the tribe of Manassah went back across Jordan to the lands which had been given them, and the other lands were divided among the other tribes.

The career of this strong man, this man of blood, this scourge of the nations of Judea, was about to close. He was old and stricken, and he knew his end was nigh. But let us observe that through all these years of carnage and blood, he kept his faith to the God whom Moses had taught him to obey. There is little to show that he was imbued by any high religious sense, or that he devoted himself to the cause of a God who loves mercy and does justly, but he steadily kept his people from following the base gods of the nations about them, and whatever religion they had, was true to Jehovah.

He was about to die. He gathered his followers to him at Shechem and spoke his last words:

“Now, therefore, fear Jehovah, and serve him in sincerity, and put away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye Jehovah. But if it seem evil to you to serve Jehovah, choose ye this day whom ye will serve—whether the gods which your fathers served, on the other side of the flood, or the gods of the Amorites in

whose land ye dwell—but as for me and my house we will serve Jehovah.”

And the people cried out, “God forbid that we should forsake Jehovah to serve other gods!”

Joshua, still fearful of them, spoke again: “If ye forsake Jehovah and worship strange gods, then he will turn and do you hurt, and consume you after that he hath done you so much good.”

But they cried out more urgently—

“Nay, nay—but we will serve Jehovah!”

So Joshua died.

Joshua had the virtues of great conquerors. He was prompt, rapid, decisive, sagacious; but like them he was hard, cruel, destructive. We need not rashly condemn him. The business of men in those good old times was to kill or to be killed, and Joshua worked in his profession indefatigably, thoroughly. Beside, he was an instrument to carry out the great plan of Moses—the making of the Israelites a strong, a compact, a mighty nation; and for this purpose, he plundered and exterminated other nations and possessed their lands. He visited the peoples of Judea with fire and sword, and slew them young and old. In their turn these Israelites were visited with fire and sword, and were slaughtered by the Persians, the Assyrians, the Egyptians, the Romans.

All have passed away, and lie together in the dust—conqueror and conquered alike. We are amazed at the miseries men inflict and men suffer; we cannot fathom the mystery.

C. W. E.

THEIR WEAPONS OF WAR.—It appears that none among the Israelites were exempt from military service, not even the priests and Levites. All above the age of twenty were capable of bearing arms, and must answer the call.

Their arms were almost the same as among the Greeks and Romans; bows and arrows, swords and javelins were the usual weapons. Slings, too, were used; and the men of Gibeah in Benjamin, could sling to a hair's-breadth. Saul must have commonly carried a javelin in his hand; for we read that when roused to fury, he launched it at David or Jonathan. For defensive arms they carried shields, bucklers, and helmets; also armor for the breast and back, and greaves for the legs. King David also erected machines upon the walls of Jerusalem, with which to hurl stones and arrows; and these continued in use down even to the time of the Crusades.

At first the Israelites had only infantry. Cavalry was not adapted to the mountainous country which they occupied; and beside they inherited a hatred of the horse—from the days of their bondage in Egypt. But under their kings they had cavalry. Solomon, who was reckless of expense, sent to Egypt for horses, and kept forty thousand of them in his stables; with twelve thousand chariots. These chariots, no doubt, were like those of the Greeks, small, with two wheels, sufficient to carry one or two fighting men.

It was not until David's time, that the tribes appear to have been thoroughly organized into armies, or that there was any thing of a military system. Before that time they rushed to arms at the sound of the trumpet, and fought as gladiators do, every man for himself.



IX.

THE JUDGES OF ISRAEL.

B. C. 1426-1095.

OTHNIEL,	ABIMELECH,	ELON,
EHUD,	TOLA,	ABDON,
SHAMGAR,	JAIR,	SAMSON,
DEBORAH AND BARAK,	JEPHTAH,	ELI,
GIDEON,	IBZAN,	SAMUEL.

DIFFICULTIES IN THE HISTORY OF THE JUDGES—THE BOOKS OF JUDGES AND RUTH—
THE FIFTEEN JUDGES—SERVITUDE TO CUSHAN-RISHATHAIM—OTHNIEL, THE
FIRST JUDGE—OPPRESSION BY EGLON, KING OF MOAB—EHUD, THE SECOND
JUDGE—SHAMGAR, THE THIRD JUDGE—TYRANNY OF JABIN AND SISERA—
DEBORAH AND BARAK JOINTLY AS FOURTH JUDGE—JEPHTAH—HIS VOW—
STORY OF JEPHTAH'S DAUGHTER—THE SHIBBOLETH—ELI, HIGH PRIEST AND
JUDGE—RISE OF SAMSON AND SAMUEL—EXPLOITS OF SAMSON—DEATH—THE
CALL OF SAMUEL—THE BATTLES OF EBENEZER—CAPTURE OF THE ARK—
VICTORY AT EBENEZER—SAMUEL JUDGE.

THE period of Jewish history from the death of Joshua to the choice of Saul as king was one of great disorganization, and the records of it involve considerable difficulties. Our sole authority, besides a few incidental allusions, is the *Book of Judges*, to which *Ruth* forms a supplement, having been originally a part of it. Some passages in the book bear in-

¹ From Smith's Old Testament History.

ternal evidence of contemporary authorship, but it was not composed as a whole till the time of the Kings.

The history of the whole period is summed up in a passage, which connects the book of *Judges* with that of *Joshua*. After the death of Joshua, the people remained faithful to Jehovah, so long as the generation lasted, which had seen all His mighty works. "And there arose another generation after them, which knew not Jehovah, nor yet the works which he had done for Israel." They fell into the worship of "Baalim," the idols of the country, and especially of Baal and Ashtaroth; and they were given over into the hands of the enemies whose gods they served. Their career of conquest was checked, and heathen conquerors oppressed them; but, though punished, they were not forsaken by God. As often as they were oppressed, He raised up "JUDGES," who delivered them from their oppressors. But as often as they were delivered, they disobeyed their judges, and declined into idolatry; and, "when the judge was dead they returned, and corrupted themselves more than their fathers." * * * *

We turn to the history of the Judges themselves. They were fifteen in number, Deborah, the prophetess, being reckoned with her male associate, Barak:—Othniel; Ehud; Shamgar; Deborah and Barak; Gideon; Abimelech; Tola; Jair; Jephthah; Ibzan; Elon; Abdon; Samson; Eli; Samuel. The mission of each judge was preceded by a period of oppression under a foreign conqueror.

The first of these conquerors was Cushan-rishathaim, king of Aram-naharaim (*Aram of the two rivers, i. e. Mesopotamia*), the original home of the family of Abraham. Looking at the fact that Balaam was brought from Aram to curse the people, we may perhaps infer that this king was allied with those constant enemies of Israel, the Midianites and Moabites. After the people had served him eight years (B. C. 1402–1394), God raised up OTHNIEL, Caleb's nephew, whose valor has already been mentioned, to be their deliverer and the *First Judge*. Of

him it is recorded, what is not said of all the judges, that "the spirit of Jehovah was upon him." The land had rest under his government for forty years.¹ * * *

The next enemy who prevailed against Israel was *Eglon*, king of Moab, who formed a great league with the Ammonites and Amalekites. He crossed the Jordan, defeated the Israelites, and took possession of "the city of palm-trees," that is, probably the site on which Jericho had formerly stood. His power endured for eighteen years, till a deliverer was raised up in *Ehud*, the son of Gera, who is reckoned the *Second Judge*. He was one of those left-handed or ambi-dextrous Benjamites, already alluded to, and his skill with the left hand was fatal to the king of Moab. As a Benjamite, he was naturally deputed to carry a present to Eglon at Jericho, which lay within the territory of that tribe. He prepared a double-edged dagger, a cubit long, and girded it on his right thigh under his garment. Having offered the present, he went away as far as "the graven images" at Gilgal, where he dismissed his attendants and returned to the king, whom he found in the retirement of his summer parlor. On Ehud telling him that he had a secret message to him from God, Eglon dismissed his attendants and rose to receive it with reverence, when Ehud plunged his dagger into the body of the king, whose obesity was such that the weapon was buried to the handle, and Ehud could not draw it out again. Ehud locked the doors of the summer parlor, and went out through the porch. It was long before the attendants ventured to break in upon the king's privacy; and meanwhile Ehud escaped beyond the graven images at Gilgal to Seirath in Mount Ephraim. The children of Israel rallied at the sound of his trumpet in those highland fastnesses; and he led them down into the plain. First seizing the fords of the Jordan, he fell upon the Moabites, who were completely defeated, with the

¹ We give the dates of the received chronology.

loss of 10,000 of their best warriors. And so the land had rest for eighty years. It is to be observed that Ehud is not called a judge throughout the narrative, but only a deliverer ; still, the way in which his death is mentioned at the beginning of the next chapter seems to imply that he held the regular power of a judge to the end of his life.

The place of *Third Judge* is commonly assigned to SHAMGAR, the son of Anath, who delivered Israel from the tyranny of the *Philistines*, and displayed his strength by killing 600 of them with an ox-goad. But there seems no reason for reckoning this as a deliverance of the whole land from a positive subjection. The Philistines were a constant "thorn in the side" to Israel, on the southwest frontier, in addition to all the other enemies they had to encounter ; and it was not till the time of Eli and Samson and Samuel that they became the chief oppressors of the people. Shamgar is not called a judge ; and his exploits seem to have been of the same nature as those of Samson, irregular acts of personal prowess, having but little lasting effect on the condition of the people at large. His time and acts may, therefore, be safely included in the preceding period of eighty years. Accordingly the next captivity is said to have begun "after the death of Ehud."

After the death of Ehud, the people were again sold, for their sins, into the hand of the Canaanite *Jabin, king of Hazor* ; who, like his ancestor of the same name, was the head of a great confederacy in northern Palestine. He had 900 war-chariots of iron, and his host was commanded by a mighty captain named Sisera, who dwelt in Harosheth of the Gentiles, a city in the north, deriving its epithet probably from its mixed population (like Galilee in later times), over whom Sisera ruled as a chieftain. Its site is supposed to have been on the western shore of the "waters of Merom," in the territory of Naphthali, in which also Hazor was situated. Here then we have not, as in the two former cases, an invasion from without, but the rebellion of a state already once subdued, a sad sign

of the decay of Israel. For twenty years Jabin "mightily oppressed" the land; but both his power and the life of his captain Sisera were given as a spoil to the hands of women.

DEBORAH.—At this time Israel was judged by a prophetess named Deborah, the wife of Lapidoth, who is reckoned with Barak as the *Fourth Judge*. Her abode was under a palm-tree which bore her name, a well-known solitary landmark, between Ramah and Bethel; and thither the people came to her for judgment. She sent an inspired message to Barak, the son of Abinoam, of Kedesh in Naphthali, bidding him assemble 10,000 men of Naphthali and Zebulun at Mount Tabor; for Jehovah would draw Sisera and his host to meet him at the river Kishon, and would deliver them into his hand. Barak consented, only on the condition that Deborah would go with him to the battle, though she warned him that he would reap no honor, for Jehovah would sell Sisera into the hands of a woman. The forces of Zebulun, Naphthali, and Issachar, were gathered together at Kedesh, with some help from the central tribes, Ephraim, Manasseh, and Benjamin, as well as from the half-tribe of Manasseh beyond Jordan. Those of the east and south took no part in the contest; Sisera advanced from Harosheth to the great plain of Esdraelon or Jezreel, which is drained by the river Kishon. He took up his position in the southwest corner of the plain, near "Taanach by the waters of Megiddo," which were numerous rivulets flowing into the Kishon. Barak marched down from his camp on Mount Tabor with his 10,000 men. "It was at this critical moment that (as we learn directly from Josephus and indirectly from the song of Deborah) a tremendous storm of sleet and hail gathered from the east, and burst over the plain, driving full in the face of the advancing Canaanites. 'The stars in their courses fought against Sisera.' The rain descended, the four rivulets of Megiddo were swelled into powerful streams, the torrent of the Kishon rose into a flood, the plain became a morass. The chariots and the horses, which

should have gained the day for the Canaanites, turned against them. They became entangled in the swamp; the torrent of Kishon—the torrent famous through former ages—swept them away in its furious eddies; and in that wild confusion ‘the strength’ of the Canaanites ‘was trodden down,’ and the ‘horse-hoofs stamped and struggled by the means of the plungings and plungings of the mighty chiefs’ in the quaking morass and the rising streams. Far and wide the vast army fled far through the eastern branch of the plain by Endor. There, between Tabor and the little Hermon, a carnage took place long remembered, in which the corpses lay fattening the ground.

Sisera escaped by dismounting from his chariot, and fled on foot to the tent of Heber the Kenite. This Arab sheikh had separated from the encampment of his brethren, the children of Hobab, the father-in-law of Moses, and removed northwards to “the oaks of the wanderers” (*Zaanaim*), near Kedesh, preserving, it should seem, friendly relations both with the Jews and the Canaanites. At all events, it is distinctly stated that there was peace between Jabin and Heber; and Sisera fled to the tent of Jaël the wife of Heber. Jaël met him at the tent door, and pressed him to come in. He accepted the invitation, and she flung a mantle over him as he lay wearily on the floor. When thirst prevented sleep, and he asked for water, she brought him buttermilk in her choicest vessel, thus ratifying the sacred bond of Eastern hospitality. But anxiety still prevented Sisera from composing himself to rest, until he had exacted a promise from his protectress that she would faithfully preserve the secret of his concealment; till at last, with a feeling of perfect security, the weary and unfortunate general resigned himself to the deep sleep of misery and fatigue. Then it was that Jaël took in her left hand one of the great wooden pins (in the Authorized Version “nail”) which fastened down the cords of the tent, and in her right hand the mallet (in the Authorized Version “a hammer”) used to drive it into the ground, and creeping up to her sleeping

and confiding guest, with one terrible blow dashed it through Sisera's temples deep into the earth. With one spasm of fruitless agony, with one contortion of sudden pain, "at her feet he bowed, he fell; where he bowed, there he fell down dead." She then waited to meet the pursuing Barak, and led him into her tent that she might in his presence claim the glory of the deed.

The narrative closes with the *Song of Deborah and Barak*, one of the most picturesque remains of Hebrew poetry, and well deserving to rank with the song of Miriam.

The peace purchased by the victory of Deborah and Barak was again misused by Israel, and the next scene of their history opens upon a more shameless idolatry, and a more complete subjection to their enemies. The worship of Baal was publicly practised, and the people were ready to display zeal for the false god. They were now delivered over to their enemies of the desert, the Midianites and the Amalekites, who came up every year in entire hordes, "as locusts for multitude," with their cattle and their tents, covering the whole breadth of the land, as far as Gaza, and devouring its produce, so that the Israelites had no food left, nor sheep, nor ox, nor ass. The only refuge of the people was in dens, and caves, and fortresses in the mountains. This oppression lasted for seven years. Once more the people cried to Jehovah, who sent a prophet to reprove them for the evil return they had made for their deliverance from Egypt. But the reproof was the prelude to effectual aid.

GIDEON.—As in the former oppressions, there were still stout hearts in Israel, ready to come forth at the call of Jehovah. Such a man was Gideon, the son of Joash, of the distinguished family of the Abiezrites, at Ophrah, in the tribe of Manasseh. He was grown up and had sons, and had obtained the character of "a mighty man of valor." Gideon

¹ Judg. vi. 12, viii. 20.

was threshing corn in his father's wine-press, to hide it from the Midianites, when he saw an "angel of Jehovah" sitting under an oak which formed a landmark, who saluted him with the words, "Jehovah is with thee, thou mighty man of valor."—"If Jehovah be with us," pleaded Gideon, "why is all this befallen us, and where are all His wonders that our fathers told us?" The reply was a command to go in his might and save Israel from the Midianites, for he was sent by God. Gideon pleaded the poor estate of his family, and his own lowly position in his father's house; but the reply was a renewed promise of God's presence, and an assurance that he should smite the Midianites. These words, spoken by the angel in his own name, could have left little doubt in Gideon's mind concerning the quality of his visitant. He prayed him to give a sign of his favor by accepting, not any ordinary refreshment, but a "meat offering" of unleavened cakes, with a kid, and the broth in which it was boiled for a drink offering. These things the angel commanded him to lay upon a rock in the very form of a sacrifice prescribed by the law, and at the touch of the angel's staff, they were consumed by fire which burst out of the rock, and the angel vanished from his sight. When Gideon knew that he had spoken with the angel Jehovah, he feared that he should die, because he had seen Jehovah face to face; and, on receiving the divine assurance of peace, he built an altar on the spot where the sacrifice had been offered, and called it Jehovah Shalom, *Jehovah [is our] peace*. It was still to be seen at Ophrah when the Book of Judges was written.

The altar thus directly sanctified by God himself became of course a lawful place of sacrifice, and Gideon was invested for the time with a sort of priesthood, apparently in contrast with his father's position as priest of Baal, for the altar of Baal in Ophrah belonged to Joash. By a dream or vision in the following night, Gideon was commanded to take his father's "second bullock of seven years old" (probably one

devoted to Baal), and, having overthrown the altar of Baal, and cut up the *Asherah*, or wooden image of the goddess Ashtoreth, to use its fragments for burning the bullock as a sacrifice upon the altar of Jehovah. Aided by ten of his servants, he performed this deed by night, for fear of his father's household and the men of the city. In the morning all was discovered, and the men of the city came to Joash, demanding the life of Gideon. But Joash replied by the argument, so conclusive against idols, and so often since repeated both in word and deed, "Let Baal plead his own cause." The citizens seemed to have shared the conviction which led Joash to take his son's part; and Gideon's new name of Jerubbaal, that is, *Let Baal plead*, at once commemorated the triumph of the day, and became a watchword to deride the impotence of the false god.

Whether in consequence of this deed, or in the ordinary course of their annual invasion, the Midianites and Amalekites, with all the nomad nations east of Palestine, mustered their forces and pitched in the valley of Jezreel. Then "the spirit of Jehovah clothed Gideon," and his trumpet called round him the house of the Abiezrites. By means of messengers he gathered Manasseh and the northern tribes who had followed Barak; but now even Asher came with Zebulun and Naphthali; and he encamped on Mount Gilboa, overlooking the myriad tents that whitened the plains of Esdraelon. Before the conflict, Gideon prayed for a sign that God would save Israel by his hand. He spread a fleece of wool on his threshing-floor, and asked that it might be wet with dew while the earth around was dry, and in the morning he wrung a bowl full of water from the fleece.

At Gideon's renewed prayer, put up in the same spirit in which Abraham pleaded for Sodom, the sign was repeated in a form which puts the miracle beyond all cavil. Heavy dews are common enough in the highlands of Palestine, and water has been wrung out of clothes that have been exposed through-

out the night; but when the fleece remained dry, while the earth around was wet with dew, there could be no doubt that the required sign had been vouchsafed by God.

So remarkable a test must surely have been more than merely arbitrary; but its significance is not very evident. "His own character," says Dean Stanley, "is well indicated in the sign of the fleece—cool in the heat of all around, dry when all around were damped with fear. Throughout we see three great qualities, decision, caution, and magnanimity."

On the morning of the decisive day Gideon was encamped by the "well of trembling," as the spring was called from what ensued, at the head of 32,000 men. But these forces were not destined to gain another such victory as that over Sisera in the same plain. The repetition of Deborah's eulogy on the men of the north would have made them vaunt themselves against Jehovah, saying, "Mine own hand hath saved me," when in truth they were wanting in the first requisite of courage. Accordingly, when Gideon proclaimed at God's command, "Whosoever is fearful and afraid, let himself return and depart early from Mount Gilead," 22,000 slunk away. We feel sure that Asher went to a man; and, by a curious coincidence, those who remained were the same number as the 10,000 chosen warriors of Zebulun and Naphthali that had followed Barak. Still Jehovah said that the people were too many, and they were brought to another test by their manner of drinking at the "well of trembling." All those who knelt down to drink were rejected, and those who lifted the water in their hands and lapped it like a dog were set apart for the service. They proved to be only 300, and thus Gideon was left with the same number that remained with Leonidas at Thermopylae. They took their provisions and trumpets and waited for the night.

At nightfall, God commanded Gideon to go down with his servant Phurah to the host of Midian, where he overheard a man relate a dream to his comrade, from which he learnt that

God had already stricken the Midianites with terror at "the sword of Gideon, the son of Joash," and he returned to tell the Israelites that Jehovah had delivered Midian into their hand. He formed a plan admirably adapted to cause in the demoralized host one of those panics, to which the undisciplined armies of the East have always been liable. Dividing his 300 men into three bands, he furnished each man with a trumpet and a torch shrouded by a pitcher, thus forming a dark lantern, and bade them all, at the signal of his trumpet to sound their trumpets too, and to shout his battle cry, "The sword of Jehovah and of Gideon," at the same time breaking the pitchers that covered their lights. Just as the middle watch was set, they took their posts on three sides of the host of Midian. The sudden shouts and flashing lights bewildered the Midianites, and as Gideon's handful of men stood firm with the torches in their left hands and the trumpets in their right, they "ran and cried and fled." No attack was needed. Their own swords were turned against each other as they fled down the pass leading to the Jordan, to the "house of the acacia" and the "meadow of the dance."

While Naphthali, Asher, and Manasseh gathered themselves in pursuit of the Midianites, Gideon sent word to the men of Ephraim to seize the "waters" as far as Beth-barah and Jordan. There a second battle ended in the capture of the chieftains Oreb and Zeeb (the *Raven* and the *Wolf*, names doubtless answering to their standards). They were slain at spots which thenceforth bore their names, and their heads were sent to Gideon.

That leader had already passed the Jordan in pursuit of Midian, after pacifying, by one of those proverbial phrases which in the East serve for conclusive arguments, the complaints of the men of Ephraim, because he had not called them to the battle. The two great sheikhs of Midian, Zebah and Zalmunna, had escaped to the eastern side of Jordan with 15,000 men, all that were left of their hosts. Faint, but still

pressing the pursuit, Gideon and his chosen 300 arrived at Succoth (*Sakut*), whose princes refused them supplies for fear of the Midianites. The like scene was repeated at Penuel, the city whose name commemorated Jacob's wrestling with Jehovah; and Gideon left both places with threats of signal vengeance. He found the Midianites encamped in careless security at Karkor, somewhere in the southern part of the desert highlands east of the Jordan, frequented by the pastoral tribes "that dwelt in tents." Passing up out of the Jordan valley by one of the lateral *wadys* east of Nobah and Jogbehah, he fell upon them unawares, and gained a third great victory. Zebah and Zalmunna were taken prisoners, and led back in triumph before sunrise to be shown to the men of Succoth and Penuel, who now suffered the penalty of their cowardice in the form which Gideon had promised. At Succoth he "taught" the princes who had refused him succor "with thorns and briers of the wilderness," and at Penuel he broke down the great tower, which was its strength and pride, and slew the men of the city. "It is not clear that he did not subject the men of Succoth to the same doom, after having dealt with them according to his threat. He might have done it indeed in the execution of his threat, for there was an ancient punishment in which death was inflicted by laying the naked bodies of the offenders under a heap of thorns, briers, and prickly bushes, and then drawing over them threshing sledges and other heavy implements of husbandry." Dr. Kitto adds that the idea of a punishment which must appear so strange to us, is not unnaturally suggested in the East, where men are continually lacerating their half-clothed bodies with thorns in passing through thickets.

Gideon dealt next with Zebah and Zalmunna. Bringing them to a sort of trial, he asked what kind of men they were whom they had slain at Mount Tabor. "Such as thou art; each one like the children of a king," was the reply by which they sealed their fate, while seeking to flatter their conqueror.

"They were my brethren, the sons of my mother," exclaimed Gideon, and he called on Jethel, his first-born son, to rise up and slay them. The youth hesitated, and the kings prayed Gideon to slay them with his own manly hand. Having killed them, he took off the ornaments shaped like the moon, which hung upon their camels' necks, for a use which will presently appear.

This deliverance was the greatest, and the three victories the most signal, that Israel had known since the time of Joshua, and they are often referred to in the after records of the nation, and celebrated in their hymns of praise.

The people's gratitude to their deliverer displayed itself in a form which shows how fast they were approaching the revolution which Moses had foreseen and provided for, even while he warned them against it. They offered Gideon the rank of an HEREDITARY KING :—"Rule thou over us ; both thou, and thy son, and thy son's son also." The answer shows that Gideon himself remembered with reverence the great principle of the theocracy :—"I will not rule over you, neither shall my son rule over you : *Jehovah shall rule over you.*" He was content with the position of a judge, and in the succession of the judges he is reckoned as the *fifth* and greatest, being excelled by Samuel in holiness of character, but by none in dignity and prowess. His princely appearance has been already mentioned, and he dwelt in his own house in all the dignity of a numerous harem. He had a family of seventy sons, besides Abimelech, the son of his concubine at Shechem. This departure from domestic simplicity brought its retribution in the next generation. The only other blot on the character of Gideon was his mistaken, though doubtless well-intentioned innovation on divine worship. Presuming, probably, on his having been permitted to build an altar and to offer sacrifice, he made a jewelled ephod, adorned with 1700 shekels of gold, which the people gave him from their share of the spoils of Midian, besides the ornaments he had taken from off the kings and their camels. The Israelites came from all quarters

to consult the ephod, and Gideon and his house were thus enticed into a system of idolatrous worship.¹

The rule of Gideon or Jerubbaal lasted forty years, during which time the Midianites never lifted their heads again. The complete tranquillity of the period from the defeat of the Midianites to the death of Gideon is expressed in the statement that Jehovah had delivered the people "out of the hands of *all their enemies on every side*," which seems quite to exclude the notion of wars going on at the same time in other parts of Israel. He died in a good old age, and was buried at his native city of Ophrah. After his death the children of Israel returned to the worship of Baalim, and installed Baalberith as their national god. They forgot alike Jehovah, who had delivered them, and Gideon, whose sword had been God's instrument. Their ingratitude to the house of their late ruler was shown by the events that happened soon after his death.

ABIMELECH.—The royal power, which Gideon had refused, was coveted after his death by ABIMELECH, the son of his concubine at Shechem, who really succeeded in establishing a kingdom at that place, though only for three years. But, from the limited extent of his rule, and from the absence of a general consent of the people, it is incorrect to reckon Abimelech, and not Saul, as the first king of Israel. It seems indeed not improbable that the usurpation of Abimelech was effected by the support of the old Amorite population of Shechem. The point cannot be decided clearly, as we have no further information about the "house of Millo," who were his chief adherents. Having formed a conspiracy with his mother's family, who seem to have been of great weight in Shechem, he harangued the men of that city on the absurdity of committing the supreme power to the seventy sons of Gideon, and the advantage of intrusting it to a single hand, and he reminded

¹ Judg. xviii. 24-27. Some commentators suppose the ephod to have been an image, on account of the vast amount of gold used in making it; but that amount might have been lavished on the breast-plate.

them that he was one of themselves. Meanwhile his mother's brethren intrigued privately among the Shechemites, who were at last gained over. They gave Abimelech money out of the sacred treasury of Baalberith, with which he hired "vain and light persons," the refuse of society, to form a band of attendants. Abimelech led them to his father's house at Ophrah, and there he slew Gideon's seventy sons on one stone, except Jotham, the youngest, who had hidden himself. All was now prepared for the crowning measure of universal suffrage. The men of Shechem, headed by the house of Millo, assembled and made Abimelech king, at the very oak where Joshua had set up the pillar that commemorated Israel's solemn engagement to Jehovah. The election, however, did not pass unchallenged. Jotham, the surviving son of Gideon, had the courage to show himself upon Mount Gerizim, and call the men of Shechem to listen to that parable, or rather *fable*, the most ancient upon record, which has become celebrated under his name. It is a most interesting example of parabolic wisdom, but there is not a hint of its having the authority of inspiration.

The trees once went forth to anoint a king over them, and their choice fell first upon the best and the most useful. They asked the olive-tree to reign over them. But the olive-tree said, "Should I leave my fatness, wherewith by me they honor God and man, and go up and down for other trees?" They next applied to the fig-tree; but the fig-tree said, "Should I forsake my sweetness, and my good fruit, and go up and down for other trees?" Then they asked the vine; but the vine said, "Should I leave my wine, which cheereth God and man, and go up and down for other trees?" Thus rebuffed, they turned to the worthless and thorny bramble (or thorn), and said to it, "Come thou, and reign over us." Instead of refusing, like the rest, the bramble gave them fair warning of the consequences of his election, in words both of irony and terror:—"If in truth ye anoint me king over you, come and

put your trust in my shadow ; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

The general meaning of the fable is obvious. The trees that have any virtue in them prefer its cultivation and enjoyment to the thankless office of "going up and down," bearing all the cares of government for the rest ; but the thorn, which has nothing to give, and is itself fit for nothing but the fire, accepts the dignity, in return for which it ironically offers the protection of its shadow, and more seriously threatens that the fire to which it is destined will consume the nobler trees. So the men who are endowed with beneficent qualities will hesitate to bestow them on an ungrateful populace, while he who accepts the tyrant's throne will first deceive, and then destroy, those who put their trust in him.

Such, added Jotham, should be the reward of the Shechemites. If they had dealt well with the house of Jerubbaal, who had saved them, in killing his sons and choosing the son of his maid-servant to rule over them, then let them rejoice in their king ! But if not, let fire come out from Abimelech and devour the men of Shechem and the house of Millo, and let them, in their turn, devour him ! Having said these things, Jotham fled to Beer, and we hear of him no more.

His curse was not long in being fulfilled. After three years God sent an evil spirit between Abimelech and the men of Shechem, to avenge upon both the murder of the sons of Jerubbaal. The Shechemites revolted from Abimelech, and plotted against his life. Bands of men lay in wait for him in the passes on the neighboring hills, and robbed all travellers while Abimelech was absent from the city. The insurgents found a leader in Gaal, the son of Ebed, who, in the excitement of a vintage feast in the temple of Baal, while the people mingled curses on Abimelech with their songs and merriment, openly declared that it would be better to serve the old princes of the city, the family of Hamor, the father of Shechem, and declared that he would dethrone Abimelech. But Abimelech

had still a strong party in the city; and Zebul, the governor, sent privately to inform him of the words of Gaal, and of the preparations to defend the city. Abimelech surrounded Shechem by night, and defeated Gaal and the Shechemites with great loss, when they came out to meet him. What follows is obscure. While Abimelech remains at Arumah, Zebul expels Gaal and his party, but the city is still hostile to Abimelech. It would seem as if the old Amorite population had now got the upper hand and had resolved to hold it to the last. But Abimelech took the city by a stratagem and utterly destroyed it, slaying all the inhabitants, except about a thousand men and women, who had taken refuge in a tower sacred to Baal-berith. Abimelech led his army to Mount Zalmon, and ordering his men to follow his example, he cut down a bough, and each of the men having done the same, they piled up the wood against the tower, and burnt it, with all who were within.

The cruel deed was soon avenged. Abimelech had besieged Thebez, where also there was a tower to which the people fled when the city was taken. Abimelech had approached the wall to apply fire as at Shechem, when a woman threw down a piece of a millstone upon his head and broke his skull. In the agony of death he had just time to call upon his armor-bearer to dispatch him with his sword, that it might not be said of him "a woman slew him." Thus God rendered both to Abimelech and the Shechemites their wickedness in slaying the sons of Jerubbaal. "The bramble Abimelech, the only one in the line of the judges who attained to greatness without any public services," had devoured the men who elevated him, and had been devoured by them.

He is commonly reckoned as the *Sixth Judge*, but it may be questioned whether his lawless usurpation, extending but little beyond Shechem, justifies the title; and not a word is said of his being raised up by Jehovah, or of the spirit of God coming upon him. Of his relations to Israel in general we

are told nothing, for no conclusion can be fairly drawn from the isolated mention of his reigning "over Israel." But the conclusion of his story seems to imply a combined action against the tyrant; "And when the men of Israel saw that Abimelech was dead, they departed every man unto his place."

TOLA.—Among the six judges who succeeded Abimelech, Jephthah's is the only conspicuous name. Of the two who preceded him the first was TOLA, the son of Puah, the son of Dodo, of the tribe of Issachar, who dwelt at Shamir in Mount Ephraim, and judged Israel twenty-three years. He was the *Seventh Judge*; and, though he is said to have arisen to *defend* (or *deliver*) Israel, there is no mention of any enemy who oppressed them in his time. His judgeship may therefore be regarded as a continuance of the period of quiet obtained by the victories of Gideon.

JAIR.—This is true also of the *Eighth Judge*, JAIR, a man of Gilead, on the east of Jordan, who is not even called a deliverer. The peaceful character of his twenty-two years' rule is further indicated by the dignified state in which he maintained his family of thirty sons, who rode on white asses, and had dominion over thirty cities of Mount Gilead, which retained the name of the "villages of Jair."

The whole analogy of this period of the history of Israel leaves no doubt that so long an interval of rest would involve a more serious declension than any of those before it. Accordingly we find them serving all the gods of all the nations around them, "Baalim and Ashtaroth, and the gods of Syria, of Zidon, of Moab, of the Beni-Ammi, and of the Philistines," except Jehovah; Him they forsook and served not. This time the punishment was as signal as the crime. Two nations at once attacked Israel on the west and on the east; the Philistines and the children of Ammon. Of the former we shall soon hear again. The oppression of the latter lasted for eighteen years, especially in the land of Gilead, on the east of Jordan. But they also passed the Jordan, and fought against

the tribes of Judah, Benjamin, and Ephraim, so that Israel was sore distressed.

Nor was their cry of penitence at once successful. They were told (probably by the mouth of a prophet) to cry to the gods whom they had chosen. Once more they humbled themselves before Jehovah, confessing their sin, and praying Him to deliver them only this once; and they proved their repentance by putting away the false gods from among them, and serving Jehovah; "and His soul was grieved for the misery of Israel," is the powerful figure of the sacred record. The two nations gathered their forces for a decisive contest; the sons of Ammon in Gilead, and the Israelites in Mizpeh. A captain alone was wanting, and the people and princes of Gilead offered to make the man who would lead them against the Ammonites the head over all the inhabitants of Gilead.

JEPHTHAH.—Now there was in Gilead a man who had given proofs of the highest valor in a predatory war against the neighboring tribes. This was JEPHTHAH, the son of Gilead by a concubine of the lowest class. On his father's death, he had been thrust out by his legitimate brethren, and fleeing to the land of Tob, apparently on the border of the Beni-Ammi, he became the leader of a band of "vain persons," such as afterwards resorted to David at Adullam, and who obtained their living as freebooters, preying on the Ammonites, a mode of life not disgraceful in the East then, any more than now. When war broke out with the Beni-Ammi, the elders of Gilead sent to Jephthah, and prevailed on him, with some difficulty, to become their leader. He exacted from them an oath, in confirmation of the promise, that their deliverer should be head over all Gilead; and when he joined the army at Mizpeh, the oath was ratified before Jehovah at that sacred place.

Jephthah first sent messengers to the king of Ammon to demand by what right he made war on Israel, and the discussion that followed is an important passage for the history of

the war under Moses on the east of Jordan. The Ammonite averred that Israel had at that time taken away his land along the Jordan between the Arnon and the Jabbok, and demanded its restoration. Jephthah replied that Israel had taken nothing either from Moab or from Ammon. They had driven out Sihon, king of the Amorites, and possessed his land, from the Arnon to the Jabbok, and from Jordan to the wilderness. Since Jehovah had dispossessed the Amorites before Israel, was Ammon to take the land? No! let them take what Chemosh, their god, would give them, and we will hold all that Jehovah our God shall give us. Israel had dwelt for 300 years in the territories of Heshbon, Aroer, and all the cities north of the Arnon: why had not Ammon recovered them within that time? In fine, said Jephthah, we have not wronged you, but you wrong us in making war: let "Jehovah the Judge" be judge between us!

The appeal was in vain. Then the spirit of Jehovah came on Jephthah, and he went through Gilead and Manasseh, and mustered their forces at Mizpeh, whence he marched against Ammon. As he set forth, he made that rash vow which has ever since been associated with his name, devoting to Jehovah, as a burnt offering, whosoever should come forth out of his door to meet him, if he returned in peace, a victor over the Beni-Ammi. His expedition was crowned with complete success: Jehovah delivered Ammon into his hands: he defeated them with great slaughter; and he took from them twenty cities, from Aroer on the Arnon to Minnith and the "plain of the vineyards," and entirely subjected them to Israel from that time to the reign of Saul.

Jephthah returned a victor to his house at Mizpeh, to receive the promised supremacy over Gilead, and, alas! to pay his rash vow to Jehovah. For, as he approached his house, his own daughter came out to meet him with timbrels and with dances, like another Miriam; and, to make the blow more terrible, she was his only child. Our natural horror at

the consequences of such a meeting is mitigated by the sublime scene of resignation that passed between the rash father and the submissive daughter. "Alas! my daughter! thou hast brought me very low," cried Jephthah, as he rent his clothes, "and thou art one of them that trouble me; for I have opened my mouth unto Jehovah, and I cannot go back." "My father!" she replied, "if thou hast opened thy mouth unto Jehovah, do to me according to the word which hath proceeded out of thy mouth." To crown such a victory as God hath given to Israel, she grudged not her own sacrifice. She only prayed for a respite of two months, that she might wander over the mountains of Gilead with the companions whom she had fondly led out to swell the chorus of her father's victory, bewailing that which, to a Hebrew woman, was the worst part of her doom, the loss of the hope of offspring, and so of the possible honor of being the mother of the Messiah. At the end of the two months she returned to her father, "*who did with her according to his vow which he had vowed,*" words which can leave no possible doubt of her fate. The custom was established in Israel that the daughters of Israel went out every year for four days to lament the daughter of Jephthah the Gileadite.

Some persons, mindful of the enrolment of Jephthah among the heroes of faith in the Epistle to the Hebrews, as well as of the expression, "the Spirit of the Lord came upon him," have therefore scrupled to believe that he could be guilty of such a sin as the murder of his child. But the deed is recorded without approval, and it becomes only a moral difficulty to those who persist in the false principle, already more than once referred to, of identifying the record of actions in Scripture with their adoption. It should be recollected that Jephthah was a rude Gileadite, whose spirit had become hardened by his previous life as a freebooter.

The victory over the Beni-Ammi was followed, like Gideon's over the Midianites, by fierce jealousy on the part of the men

of Ephraim, because they had not been called to share the enterprise, and the rough warrior had not the same skill to turn aside their wrath. They threatened to burn Jephthah's house over his head, and taunted the men of Gilead with being outcasts of the tribe of Joseph, apparently in allusion to their predatory habits. The Ephraimites were utterly defeated in Gilead, and the men of Gilead, seizing the fords of Jordan, put the fugitives to that curious test, which shows that differences of dialect already existed among the tribes, and which has passed into a proverb for minor differences in the church. Every one who demanded a passage westward was asked, "Are you an Ephraimite?" If he said "No," he was required to pronounce the *Shibboleth* (a *stream* or *flood*), and, on his betraying himself by saying *Sibboleth*, he was put to death, "for he could not frame to pronounce it right." The whole loss of Ephraim in this campaign was 42,000 men. It seems to have been characteristic of that tribe to hold back from great enterprises, and yet, arrogating to themselves a sort of supremacy as the representatives of Joseph, to be bitterly jealous of their brethren's success.

Jephthah lived only six years to judge Israel, and was buried in Mount Gilead.

A bare mention will suffice of the *tenth*, *eleventh*, and *twelfth judges*, who came between Jephthah and Samson.

IBZAN, of Beth-lehem in Zebulun, judged Israel for seven years, and was buried in Beth-lehem. Like Jair, he used his position for the aggrandizement of his family, which consisted of thirty sons and thirty daughters. He married his daughters abroad, and took wives for his sons from abroad, that is, among the surrounding nations.

He was succeeded by another Zebulonite, ELON, who judged Israel ten years, and was buried at Aijalon in Zebulun, which seems to have been named after him. The two words only differ in the vowel-points, and the Vulgate identifies them.

ABDON, the son of Hillel, the Pirathonite, judged Israel for eight years (B. C. 1120-1112). He also had a family of forty sons and thirty nephews, who rode on seventy white asses' colts. He is perhaps identical with Bedan, who is enumerated by Samuel among the judges.

There is one feature in the history of this period which should not be overlooked: the remarkable silence of the Scripture narrative respecting the tribe of Judah, and those whose lot fell within its territory in the wider sense, namely, Simeon and Dan. While the scene changes between the highlands of Dan and Naphthali, the valley of Jezreel, the mountains of Ephraim, and those of Gilead, and while we have a succession of judges belonging to the northern, central, and eastern tribes, Judah is only once mentioned as suffering from the incursions of the Ammonites in the time of Jephthah. Only two explanations of this silence appear possible; that Judah, retaining its distinction as the princely tribe, loyal to Jehovah, enjoyed a comparative exemption both from the sins and the sufferings of the other tribes; or, that it was occupied by its own conflicts with the Philistines. Nor do these alternatives necessarily exclude each other. We may well believe that there was a state of war, more or less constant, with the Philistines, sustained chiefly by Simeon and Dan, within whose lots they lay, while Judah formed a compact government under its own princes, in loyal union with the High Priest at Shiloh.

ELI.—We have now reached a point at which the history becomes most interesting and the chronology most difficult. We read that the children of Israel did evil again in the sight of Jehovah; and he delivered them into the hand of the Philistines *forty years*. Then we have the story of the birth and exploits of SAMSON, the Thirteenth Judge, who is expressly said to have judged Israel twenty years *in the days of the Philistines*. The fair inference from these words is, that the forty years' oppression of the Philistines is to be reckoned from the beginning of Samson's ex-

ploits against them, and that the story of his birth is retrospective. The narrative of the Book of Judges ends with the death of Samson; but the interposition of the supplemental chapters and of the Book of Ruth breaks the connection of the story with its continuation in the Book of Samuel. There we find Israel under the government of ELI, who resided at Shiloh, by the tabernacle of Jehovah, and who was at once the High Priest and the Fourteenth Judge, an office which he is said to have held for forty years, dying at the age of ninety-eight, at the time of the capture of the ark by the Philistines. Meanwhile Samuel had been born and dedicated to Jehovah, who made to him, while yet a youth, that signal revelation which established his character as a prophet of Jehovah.¹ This revelation may be regarded also as Samuel's designation to his future office as the Fifteenth Judge of Israel, and hence we may explain the statement, that "Samuel judged Israel *all the days of his life*."

The time of his actual entrance on his office is not expressly named. If, as is commonly supposed, the first revelation of God was made to him shortly before the death of Eli, he would be too young to be Eli's immediate successor. But there is no necessity to make the interval so short. At all events, it was long enough to give time for Samuel to grow up and to establish his character as a prophet throughout all Israel, and if he was able to fulfil the part of a prophet, surely he could discharge the duties of a judge. We see no difficulty therefore in supposing that he at once succeeded Eli, and that he was then in his full manhood, about thirty years old, the period for entrance on public duties. The great victory which his prayers obtained at Ebenezer, when "the Philistines were subdued, and came no more into the coast of Israel, . . . all the days of Samuel," seems clearly to mark the end of the forty years' servitude to them; and it

¹ Josephus says that Samuel was twelve years old at the time.

seems equally clear that this victory was gained twenty years after the capture of the ark. This victory may be regarded as the culminating point of Samuel's administration; and there seems no difficulty in supposing him to have been at least fifty years old at this time.

From these views it would follow that the forty years' domination of the Philistines (the tenth of the twelve periods of forty years from the Exodus to the building of the Temple) was about equally divided at the death of Eli, whose last twenty years (or, according to the LXX., his whole administration) would thus be contemporary with the twenty years of Samson's judgeship.

There is nothing surprising in this result. The exploits of Samson were so entirely of a personal character, as episodes in the constant war between the Philistines and the tribe of Dan, that his position is not at all inconsistent with the judgeship of Eli over Israel in general. Nor need we hesitate, if necessary, to carry back the first twenty years of Eli into the period of Jephthah, and the three northern judges; for it is a natural supposition, that the southern tribes enjoyed a settled government, except as they were disturbed by the Philistines, under their own princes, subject to the authority of Jehovah, as interpreted by the High Priest. It is also quite natural that the Philistines should have seized the occasion of Samson's death to make that great attack on Israel which led to the capture of the ark and the death of Eli and his sons; for the loss of 3,000 men by the fall of the temple of Dagon, though a terrible blow for the moment, would soon stimulate them to seek revenge.

But a difficulty arises at the other end. The Scripture narrative assigns no exact period to the judgeship of Samuel, from the battle of Ebenezer to the election of Saul. We have a general description of his circuits as a judge; and then follows the misgovernment of his sons in his old age, which led the people to desire a king. We may fairly suppose

that the complete establishment of his power would soon lead to that association of his sons in the administration which caused such disastrous results; and he was already getting old, if the above computations be correct. Still the interval could hardly be contained within our proposed scheme, if we must accept literally the forty years which St. Paul assigns to the reign of Saul. But the peculiar relations between Samuel and Saul make it reasonable to suppose that the whole time in which they led Israel, with more or less success, against the Philistines was reckoned as one period, and that the forty years assigned to Saul include also the government of Samuel from the victory over the Philistines at Eben-ezer.

We return to the narrative, which could scarcely have been made intelligible without this discussion of the connection of its several threads. We have seen that the fierce conflicts in which the northern tribes and those east of Jordan were engaged with the heathen, under Barak, Gideon, and Jephthah, only partly involved the tribe of Ephraim, and scarcely touched the southern tribes of Judah, Dan, and Simeon. The part of the country which may be roughly marked off by a line drawn south of the valley of Shechem has a history of its own, upon which we have little light till the period we have now reached. In this region, though unquestionably not free from idolatry, the authority of the High Priest at Shiloh seems to have been generally respected. That office was now held by ELI, a man of venerable age, of the house of Ithamar, Aaron's younger son. We are not told when the high priesthood was transferred from the house of Eleazar to that of Ithamar; but we find that the arrangement had the divine sanction, and was only reversed as a judgment on the house of Eli. Himself a man of the most sincere piety, he was guilty of sinful weakness in the indulgence he showed to the vices of his sons, whose profligacy disgraced the priesthood and ruined the people. To the office of High Priest, Eli added that of Judge; and, if the above computa-

tions are correct, he should be reckoned the *thirteenth* rather than the *fourteenth* judge, having entered on his office about or soon after the birth of Samson. The postponement of Eli's history to that of Samson, is the natural result of his intimate connection with Samuel, whose life begins the book that bears his name.

While Eli was High Priest, it pleased God to raise up two champions for Israel, whose characters form a contrast far more remarkable than any of Plutarch's parallels. Alike in the divine announcement of their birth, in being devoted as Nazarites from the womb, and in being early clothed with the spirit of Jehovah, Samson and Samuel exhibit the two extremes of physical energy and moral power, with all the inherent weakness of the former and the majestic strength of the latter. In Samson we see the utmost that human might can do, even as the instrument of the divine will; in Samuel we behold the omnipotence of prayer. The great faults of the former seem almost inseparable from his physical temperament: the faultlessness of the latter is the fruit of a nature early disciplined into willing subjection to the laws of God.

SAMSON, who is commonly considered the *Thirteenth Judge*, though more properly the *fourteenth*, belonged to that part of the tribe of Dan which had not migrated from its original allotment on the borders of the Philistines, between Judah and Ephraim. His father was Manoah, a man of Zorah, on the confines of Judah. Manoah's wife had long been barren, when she was favored with the visit of the ANGEL-JEHOVAH, announcing the birth of a son, who was to be devoted by the vow of "a Nazarite from the womb," and who should begin to deliver Israel from the Philistines. She herself was to abstain from wine and strong drink and from all unclean food; and the child was to practise the same abstinence, and no razor was to come upon his head. The woman having called her husband, the angel revealed his divine character by a sign similar to that vouchsafed to Gideon; and while Manoah

dreaded death, because they had seen God, his wife drew that juster inference of God's favor, which has often since consoled His people: "If Jehovah were pleased to kill us, He would not have received a burnt-offering and a meat-offering at our hands, neither would He have showed us all these things." The child thus promised was born and named Samson, and he grew up blessed by Jehovah.

The promise that Samson should begin to deliver Israel from the Philistines implies that their power was already severely felt by the tribe of Dan. From the very first the Philistines had kept them out of their possessions on the maritime plain and driven them into the hills; and we may be sure that there was a constant state of war, in which the Israelites had certainly not the better. We have seen that the power of the Philistines was severely felt at the same time that the Ammonites oppressed those east of the Jordan. By the time that Samson reached manhood their power was established, and their forty years' oppression had begun; "at that time the Philistines had dominion over Israel." The princely tribe of Judah had sunk into submission, as we see from their readiness to deliver up Samson, and from their plain avowal on that occasion, "Knowest thou not that the Philistines are rulers over us?" The hardy warriors of Dan lived as soldiers in the field, in the permanent camp which they had formed at Mahaneh-Dan, near Kirjath-jearim, in the central highlands, between Zorah and Eshtaol. Here "the spirit of Jehovah began to move Samson at times."

This divine inspiration, which is often mentioned in his history, and which he shared with Othniel, Gideon, and Jephthah, assumed in him the unique form of vast personal strength, animated by undaunted bravery. It was inseparably connected with the observance of his vow as a Nazarite; "his strength was in his hair." Conscious of this power, he began to seek a quarrel with the Philistines; and with this view he asked the hand of a Philistine woman whom he had seen at

Timnath. One day, as he passed by the vineyards of the city on a visit to his intended bride, a young lion rushed out upon him : the spirit of Jehovah came on Samson, and without a weapon he tore the lion as he would have torn a kid, but he told no one of the exploit. As he passed that way again, he saw a swarm of bees in the carcass of the lion ; and he ate of the honey, but still he told no one. He availed himself of this circumstance, and of the custom of proposing riddles at marriage-feasts, to lay a snare for the Philistines. Thirty young men had been assigned to him as companions or groomsmen, and to them he proposed a riddle, to be solved within the seven days of the marriage-feast, for a stake of thirty tunics and thirty changes of raiment. This was the riddle :—

“ Out of the eater came forth food,
And out of the strong came forth sweetness.”

On the seventh day they asked Samson's wife to entice her husband to tell her the riddle, threatening to burn her and her father's house if she refused. With that fatal subjection to a woman's wiles and tears, which at last destroyed him, Samson told the riddle to his wife, and she told it to the men of the city, so that before sunset on the seventh day they came to Samson and said,

“ What is sweeter than honey?
And what is stronger than a lion?”

“ If ye had not ploughed with my heifer,” rejoined Samson, “ ye had not found out my riddle.” The spirit of Jehovah came again upon him ; and going down to Askelon, he slew thirty men of the city, and gave their spoil to their fellow-countrymen of Timnath. He then returned to his own house.

His wife was given to one of the groomsmen, and on Samson's visiting her soon after, her father refused to let him see

her. Samson revenged himself by taking 300 foxes (or rather jackals) and tying them together two by two by the tails, with a firebrand between every pair of tails, and so he let them loose into the standing corn of the Philistines, which was ready for harvest. The Philistines took vengeance by burning Samson's wife and her father; but he fell upon them in return, and smote them "hip and thigh with a great slaughter," after which he took refuge on the top of the rock of Etam, in the territory of Judah.

The Philistines gathered an army and marched against the men of Judah, who hastened to make their peace by giving up Samson. Three thousand of them went up to the rock of Etam to bind him, and he submitted on their promise not to fall upon him themselves. Bound with two new cords, he was brought down to the camp of the Philistines, who received him with a shout of triumph; but the spirit of Jehovah came upon him, he broke the cords like burnt flax, and finding a jawbone of an ass at hand, he slew with it a thousand of the Philistines. The place was henceforth called Ramath-Lehi (the *height of the jawbone*). The supernatural character of the exploit was confirmed by the miraculous bursting out of a spring of water to revive the champion as he was ready to die of thirst. He called the spring *En-hakkore*, that is, *the well of him that cried*. This achievement raised Samson to the position of a judge, which he held for twenty years.

After a time he began to fall into the temptations which addressed themselves to his strong animal nature, but he broke through every snare in which he was caught so long as he kept his Nazarite's vow. While he was visiting a harlot in Gaza, the Philistines shut the gates of the city, intending to kill him in the morning; but at midnight he went out and tore away the gates, with the posts and bar, and carried them to the top of a hill looking towards Hebron.

Next he formed his fatal connection with Delilah, a woman who lived in the valley of Sorek. She was bribed by the

lords of the Philistines to entice Samson to tell her the secret of his strength ; and though not at once betraying it, he played with the temptation. Thrice he suffered himself to be bound with green withes, with new ropes, and by weaving the seven locks of his hair to the beam of a loom ; and each time, when Delilah gave the signal, " The Philistines are upon thee, Samson," he burst the withes and ropes, and tore away the beam with its pin. Instead of resenting Delilah's evident treachery, he seems to have enjoyed the certainty of triumph over each new snare, till he was betrayed into the presumption that perhaps his strength might survive the loss of his Nazarite's locks. Wearied out with her importunity, he at last " told her all his heart," and, while he was asleep, she had him shaven of his seven locks of hair. For the last time he was awakened by her cry, " The Philistines are upon thee, Samson," and thought he had only to go out and shake himself, as at the other times, for " he wist not that Jehovah was departed from him." They put out his eyes, and led him down to Gaza, bound in brazen fetters, and made him grind in the prison. The silence of the Scripture on this period of his life is supplied, as far as is possible by sanctified human genius, in Milton's *Samson Agonistes*. God had not deserted his champion, though he had so severely rebuked his confidence in his own strength, and punished the violation of his vows. It is very instructive that the last triumph, the price of which was his own life, was not granted to his cries of penitence until he was again restored to the state of a Nazarite. As his hair grew, his strength returned ; but his infatuated foes only saw in this the means of their diversion. The lords and chief people of the Philistines held a great festival in the temple of Dagon, to celebrate their victory over Samson. They brought forth the blind champion to make sport for them ; and, after he had shown his feats of strength, they placed him between the two chief pillars which supported the roof that surrounded the court, which, as well as the court itself, was crowded with

spectators, to the number of three thousand. Samson asked the lad who guided him to let him feel the pillars, to lean upon them. Then, with a fervent prayer that God would strengthen him only this once, to be avenged on the Philistines, he bore with all his might upon the two pillars; they yielded, and the house fell upon the lords and all the people. "So the dead which he slew at his death were more than they which he slew in his life." His kinsmen took up his body, and buried him in his father's burying-place between Zorah and Eshtaol. His name is enrolled among the worthies of the Jewish church who "*through faith* obtained a good report, stopped the mouths of lions, out of weakness were made strong, turned to flight the armies of the aliens."

SAMUEL.—The loss of Samson was more than supplied by the other leader of whom we have spoken, as nearly of the same age, SAMUEL, the *fifteenth* and last of the *Judges*: the *first* in that regular succession of *prophets*, which never ceased till after the return from the Babylonian captivity; and the founder of the monarchy. His name is expressive of the leading feature of his whole history, *the power of prayer*. Himself the child of prayer, he gained all his triumphs by prayer; he is placed at the head of those "who called upon Jehovah, and He answered them;" and he is placed on a level with Moses as an intercessor. Nor should we overlook in him one striking character of sincere prayer—the patient waiting to hear, and the readiness to obey, the voice of God: "Speak, Lord, for thy servant heareth." The attitude and expression of Sir Joshua Reynolds's well-known picture is that of Samuel's whole life.

His descent is uncertain. His father is called an Ephraimite, or, according to another reading, an Ephraimite; but it seems certain, from the evidence of the genealogies, that he was a descendant of Korah the Levite, of the family of the Kohathites. The two statements are easily reconciled, by assuming that his family were settled in Mount Ephraim.

The place of their abode was *Ramathaim-Zophim* (the *double heights of the beacon or watch*), elsewhere called *Ramah*, and identified by tradition with the lofty hill of *Neby Samuil* (the *Prophet Samuel*), four miles N. W. of Jerusalem. It is now crowned by a mosque (itself the successor of a Christian church), where Samuel's sepulchre is still revered alike by Jews, Moslems, and Christians. If this be its true site, it lay within the tribe of Benjamin, and sufficiently near to Beth-horon to agree with the statement that Beth-horon and its suburbs were allotted to the Kohathites. But the site is very uncertain. It was Samuel's usual residence to the end of his life.

His father, Elkanah, had two wives, an instance of polygamy rare in a private family, and entailing the usual consequences of bitterness and jealousy. The one wife, Peninnah, had borne several children, but the other, Hannah, was barren. With a pious regularity, which deserves especial notice in those times of disorder, the whole family went up yearly to worship and sacrifice to Jehovah at Shiloh, where Eli ministered as High Priest, assisted by his sons Hophni and Phinehas, as priests. As they feasted on their freewill-offering, according to the law, Elkanah gave Peninnah and her children their due portions, but to Hannah he gave a double portion. This proof of his affection brought on her the jealous provocations of her rival; so that she wept and could not eat, and her husband tried in vain to console her, asking, "Am not I better to thee than ten sons?" In her bitterness of soul, she went and stood before the entrance of the tabernacle, where Eli sat in his usual place by one of the pillars, and with many tears she prayed for a son, whom she devoted to Jehovah as a Nazarite. She prayed silently, in her heart, but her lips moved, and Eli, thinking that she was drunk after the feast, reproved her severely; but on her assurance, that she was a woman of sorrowful spirit and poured forth her soul before Jehovah, he gave her his blessing, praying that God would grant her petition. She departed with joy, and returned to Ramah;

and in due time she bore a son, and called him SAMUEL. She waited to go up again to Shiloh till the child was weaned, when she presented him before Jehovah, to abide there forever. Her husband, who cordially entered into her pious designs, provided a freewill-offering of three bullocks, an ephah of flour, and a skin of wine; and Hannah presented her son to Eli for the service of Jehovah, telling him of the fulfilment of the prayer he had witnessed. She uttered a hymn of praise, which served long after as a model for the "Song of the Blessed Virgin." Elkanah returned with his family to Ramah, leaving behind Samuel, who abode in the tabernacle and ministered before Jehovah, clad in a linen ephod, like those worn by the priests. At their annual visit, Hannah brought Samuel a little coat, or mantle, a miniature of the official priestly robe. Eli blessed Elkanah and Hannah, who bore three sons and two daughters.

Samuel's growth in favor with God and man formed a striking contrast to the shameful profanation of the tabernacle by the sons of Eli, who were "sons of Belial." Instead of contenting themselves with the parts of the sacrifices allotted to them by the law, they invented strange and disorderly methods for obtaining what they pleased; and they practised licentiousness at the very doors of the tabernacle. Their aged father reproved them in vain, and he was too indulgent to use his authority as High Priest: "his sons made themselves vile, and he restrained them not." Therefore a prophet was sent to denounce the destruction of the house of Eli, as a sign of which, both his sons should be slain in one day; a faithful priest should be raised up in his place; and those who re-married of Eli's house should come crouching to him with the prayer to be put into one of the priest's offices, to earn a morsel of bread. The judgment was fulfilled when Solomon deposed Abiathar, the last High Priest of the house of Ithamar, and restored the priesthood to the house of Eleazar in the person of Zadok.

Another warning was sent to Eli by the mouth of the

youthful Samuel. "The word of God was precious in those days ; there was no open vision ;" and this made the revelation to Samuel a more decided proof of his call to the office of a prophet. Eli's sight was now failing through old age ; and he had laid himself down to sleep in a chamber attached to the tabernacle. Samuel had also lain down in the Holy Place itself, and the sacred lamp lighted at the time of the evening sacrifice was near expiring, when Jehovah called Samuel by name, and he answered, "Here am I." He knew not as yet that "still small voice," and he ran to Eli, thinking that he had called him. This was repeated thrice ; but the third time Eli knew that Jehovah had spoken to the child, and he bade him reply to the next call by saying, "Speak, Lord, for thy servant heareth." Then the word of God came to Samuel, confirming in more terrible terms the sentence already uttered on the house of Eli, and declaring that the iniquity of his house should not be purged with sacrifice forever. In the morning Samuel opened the doors of the tabernacle, as usual ; and, being solemnly adjured by Eli, he told him all that Jehovah had said ; and the old man exclaimed, like Job, "It is Jehovah ! let Him do what seemeth Him good !" From that day, Samuel was a prophet of Jehovah. His fame grew with his growth, and none of his words failed. Whatever difficulty we have felt before as to the extent of the influence of the judges disappears entirely now ; "*All Israel, from Dan even to Beersheba*, knew that Samuel was established to be a prophet of Jehovah ;" and the words uttered by him at Shiloh came to pass throughout all Israel.

Encouraged, it would seem, by this reappearance of the prophetic gift, and at the same time by the blow inflicted on the Philistines in Samson's dying effort, the Israelites went out to battle against their oppressors. The Israelites encamped at the place which afterwards became so memorable by the name of Eben-ezer, and the Philistines at Aphek (the *fastness*), places in the highlands of Benjamin, not far to the

north of Jerusalem. In the first of the three great battles which signalized this neighborhood, the Israelites were defeated with the loss of 4,000 men. The elders of Israel then formed the rash project of fetching the ark of the covenant into the camp, that *it* might save them from their enemies. Thus all their memory of God's mighty deeds of old was summed up in a superstitious hope from the mere symbol of His presence, which they profaned even while they trusted to its help. The ark was brought from Shiloh by Hophni and Phinehas, the sons of Eli, fit ministers of such a sacrilegious act. The shout with which the ark was welcomed appalled the Philistines, who thought the gods of the Hebrews had come into the camp, those mighty gods "that smote the Egyptians with all the plagues in the wilderness." But, instead of panic fear, they assumed the courage of despair, while the God they so much feared was only present in the Hebrew camp to punish the presumption of the rulers and the wickedness of the priests. Israel was smitten with a panic rout; 30,000 men were slain, and among them Hophni and Phinehas; and the ark of God was taken. The news was carried to Shiloh by a Benjamite, who escaped from the battle, and arrived with his clothes torn and earth upon his head, in sign of the deepest mourning. As Eli sat by the side of the road, at the gates of the tabernacle, waiting for tidings, and trembling for the ark of God, he heard the cry of grief and terror raised by the whole city. The messenger was brought to Eli, who listened to the fate of the army and his own sons, but when he heard that the ark of God was taken, he fell back from his seat and broke his neck and died, for he was an old man and heavy. He was ninety-eight years old, and had judged Israel forty years. But the troubles of the day were not yet ended. The wife of Phinehas, on hearing the news, was seized with premature labor, and died in giving birth to a son, whom she named with her last breath I-CHABOD (*where is the glory*), for she said, "The glory is departed from Israel," because the ark

of God was taken. That one phrase is the best description of the fearful issue of the second battle of Ebenezer.

The captured ark was carried by the Philistines to Ashdod (the later Azotus), to be laid up as a trophy in the temple of their national deity :—

“Dagon his name, sea-monster, upward man
And downward fish: yet had his temple high
Reared in Azotus, dreaded through the coast
Of Palestine, in Gath, and Askelon,
And Accaron, and Gaza's frontier bounds.”

But Jehovah, in punishing His people, was still jealous of His own glory. The comfort of His presence was withdrawn from Israel, but its terror, so often felt by them, was transferred to their foes. First, their god was laid prostrate,—

“When the captive ark
Maimed his brute image, head and hands lopped off
In his own temple, on the grunsel edge;
Where he fell flat, and shamed his worshippers.”

The memory of his humiliation was perpetuated at Ashdod by the custom of the priests, not to tread on the threshold of his temple. Next the men of Ashdod were smitten, many with death, and others by a complaint shameful as well as painful, and, as we afterwards find, their land was ravaged by swarms of mice. They refused to keep the ark any longer, and by the decision of the lords of the Philistines, it was carried first to Gath and then to Ekron, only to inflict the like plagues and slaughter on those cities.

For seven months the ark was thus carried about through the cities of the Philistines; and at length they resolved to send it back. Under the advice of their priests and diviners, whom it is most interesting to find remonstrating with them for hardening their hearts as the Egyptians and Pharaoh had done, they sent with it five golden images of mice, and

five such of the emerods, as a trespass-offering. They made a new cart, on which they placed the ark, with a coffer containing the jewels of gold ; and to prove the hand of God in its return, they harnessed to the cart two milch cows that had never borne the yoke, and took home their calves. The cows went straight up the road leading from Ekron to Bethshemesh (*House of the Sun*, now *Ain-Shems*), lówing after their calves, but never turning aside ; the five lords of the Philistines following after to see the result. As the cart reached the field of Joshua, the Bethshemite, the men of Bethshemesh paused from their harvest work, rejoicing at the sight ; the Levites took down the ark and coffer, cut up the cart, and used the wood in sacrificing the cows as a burnt-offering. Overcome, however, by curiosity, the men of Bethshemesh looked into the ark, and Jehovah smote 50,070 of them with death. In their terror they sent to the men of Kirjath-jearim to fetch away the ark, and in that city it remained till David removed it to Jerusalem. Its abode was in the house of Abinadab, a Levite, on the summit of the hill ; and his son Eleazar was consecrated as the keeper of the ark.

For twenty years the people mourned for the absence of the ark from Shiloh, and beneath the oppression of the Philistines, till Samuel summoned them to repentance and exertion. He bade them put away Baalim and Ashtaroth, and all false gods, and prepare their hearts to serve Jehovah ; and He would deliver them from the hand of the Philistines. He gathered all Israel at Mizpeh, that he might pray for them to Jehovah. There they held a solemn fast-day, confessing their sins, and pouring out libations of water, which seem to represent a "baptism of repentance," as well as a renewal of the covenant ; after which Samuel judged the people, their repentance being thus connected with the redress of wrongs. This assembly was the signal for a new muster of the Philistines ; and the frightened Israelites entreated Samuel not to cease to cry to God on their behalf. He was in the very act of offering a

burnt-offering and uttering his cries of prayer, when the Philistines drew near in battle array. Then God answered the prayers of Samuel by a violent storm of thunder, which discomfited the Philistines, and Israel pursued them with great slaughter to Bethcar (the *House of Lambs*). This spot, at which the pursuit ceased, seems to have been the place where Samuel set up a stone, as a memorial of the victory, between Mizpeh and Shen, and called it EBEN-EZER (the stone of *Help*), saying, "Hitherto hath Jehovah helped us."

This third battle of Eben-ezer put an end to the forty years' oppression of the Philistines, who "were subdued, and came no more into the coast of Israel, and the hand of Jehovah was against the Philistines, all the days of Samuel." The prophet was now, if not before, constituted the judge of Israel, the last who held that office before the monarchy; for, though he is said to have made his sons, Joel (or Vashni) and Abiah, judges, they must be regarded simply as his deputies, like the sons of Jair and of Abdon. Their seat of judgment was at Beersheba; while Samuel himself dwelt at Ramah, and made a circuit of the neighboring cities, judging the people at Bethel, Gilgal, and Mizpeh, all four places being in the highlands of Benjamin. We have incidental pictures of this part of Samuel's life in the early history of Saul and David. We see the prophet receiving those who desired to inquire of Jehovah, and who came to him with a customary present, presiding at the sacrifices of his own city, and entertaining a select number of the most distinguished elders at the ensuing banquet, or going to hold a special sacrifice, as at Bethlehem, where the awe inspired by his presence bears witness to the authority of the judge. At this time too we first hear of those "*Companies* (or as our version gives, *Schools of the Prophets*") where the young men on whom the spirit of God had descended, were trained, under Samuel's eye, in the art of sacred song, and doubtless in the knowledge of the Scriptures; in which David improved his powers as the great psalmist, and of which we learn more

under Elijah and Elisha. How long this state of things lasted we are not informed; it was brought to an end by the misconduct of Samuel's sons in his old age.

THE ADMINISTRATION OF JUSTICE.—The following brief account is from the work of the Abbé Fleury, and though published as long ago as A. D. 1681, will be found interesting:

Justice was administered by two sorts of officers, *Shophetim* and *Shoterim*, established in every city by the command which God gave by Moses. It is certain the word *shophetim* signifies judges. As to *shoterim*, it is differently translated by the Vulgate; but the Jewish tradition explains it of ministers of justice, as sheriffs, sergeants, or their guards and other officers. These posts were given to the Levites, and there were six thousand of them in David's time. Such were the judges that Jehoshaphat restored in each city, and to whom he gave such good instructions; the Scripture adds that he settled at Jerusalem a company of Levites, priests, and heads of families, to be judges in great causes. It was the council of seventy elders, erected in the time of Moses, over which the high priest presided, and where all questions were decided that were too hard to be determined by the judges of smaller cities. The tradition of the Jews is, that these judges of particular cities were twenty-three in number; that they were all to meet to judge in capital cases; and that three were sufficient for causes relating to pecuniary matters, and such as were of little consequence. The chief judge was the king, according to the saying of the people to Samuel, "Give us a king to judge us."

The place where the judges kept their court was the gate of the city; for as all the Israelites were husbandmen, who went out in the morning to their work, and came not in again till night, the city gate was the place where most people met. We must not wonder that they wrought in the fields, and abode in the cities. They were not such as the chief cities

of our provinces, which can hardly be maintained by the produce of twenty or thirty leagues round them. They were only the habitations of as many laborers as were necessary to cultivate the ground nearest hand. Whence it came, that the land being full of inhabitants, their cities were very numerous. The tribe of Judah only reckoned a hundred and fifteen to their share, when they took possession of it, besides those that were built afterwards; and each city had villages dependent upon it.

They must certainly then be small, and very near one another, like common towns, well built and walled in, having, in other respects, every thing that is to be found in the country.

The public place for doing business among the Greeks and Romans was the market-place or exchange, for the same reason, because they were all merchants. In our ancestors' time, the vassals of each lord met in the court of his castle, and thence comes the expression, the courts of princes. As princes live more retired in the East, affairs are transacted at the gate of their seraglio; and this custom of making one's court at the palace gate has been practised ever since the times of the ancient kings of Persia, as we see by several passages in the book of Esther.

The gate of the city was the place for doing all public and private business ever since the times of the Patriarchs. Abraham purchased his burying-place in the presence of all those that entered into the gate of the city of Hebron. When Hamor and his son Sicheu, who ran away with Dinah, purposed to make an alliance with the Israelites, it was at the city gates that they spake of it to the people. We see the manner of these public acts, with all the particulars, in the story of Ruth. Boaz, designing to marry her, was to have another person's right in her, who was a nearer relation, given up to him. For this purpose he sits at the gate of Bethlehem, and seeing this kinsman pass by, he stops him. Then

he takes ten of the elders of the city; and after they were all sat down, he explained his pretensions to them; and got the acknowledgment which he desired from his relation, with all the formality prescribed by the law, which was to pull off his shoe. He took not only the elders, but all the people, for witnesses, which shows a great number of spectators had got together; nor is it unlikely, that curiosity made the people stop as they passed by. Their business was seldom in great haste; they were all acquainted and all related; so it was natural for them to be concerned in each other's affairs.

Perhaps they took these acts down in writing; but the Scripture does not take notice of any, except in Tobit and Jeremiah, a little before the destruction of Jerusalem. In Tobit there is mention made of a bond of money lent, of a marriage contract, and an instrument of covenants made upon that account. In Jeremiah, there is a contract upon a purchase. The law of Moses prescribes no writing, except in case of divorce. But if they had not made use of any writings in those early times, their contracts would have been very safe, since they were made in so public a manner. If the kinsman of Boaz should have denied that he had given up his right, all the inhabitants of Bethlehem could have convicted him of a falsehood. Some of them were present at it, and others must have heard of it immediately after.

It was a long time before the custom of putting private contracts into writing was introduced among the Romans, as appears by the verbal obligation which they called stipulation. They were not afraid of an action wanting proof, when they had pronounced a certain solemn form in the public market-place among all the people, and taken some particular citizens to witness it who were of reputable condition and unblemished character. These transactions were full as public as those among us, that are done in private houses before a public notary, who often knows neither party, or before the town-clerk and two hack witnesses.

We may suppose the gate, with the Hebrews, was the same thing as the square, or market-place, with the Romans. The market for provisions was held at the city gate. Elisha foretold that victuals should be sold cheap the day after, in the gate of Samaria. This gate had a square which must have been a large one, because king Ahab assembled four hundred false prophets there. I suppose it was the same in other cities, and that these gates had some building with seats for the judges and elders; for it is said that Boaz went up to the gate, and sat down there; and when David heard that Absalom was dead, he went up to the chamber over the gate to weep there. This chamber might be the place for private deliberations. Even in the temple of Jerusalem causes were tried at one of the gates, and the judges held their assizes there. After all these examples, it is not to be wondered that the Scripture uses the word gate so often to signify judgment, or the public council of each city, or the city itself, or the state; and that, in the gospel, the gates of hell signify the kingdom or power of the devil.

But as openly and fairly as we may think the Israelites transacted their affairs, it must not be imagined that they had no frauds and rogueries, unjust prosecutions, or false accusations. These are evils inseparable from the corruptions of human nature; and the more spirit and vivacity men naturally have, the more are they subject to them; but these evils are more peculiarly the growth of great cities. When David fled from Jerusalem, upon Absalom's rebellion, he represents "fury and discord going about day and night within the walls thereof, mischief and sorrow in the midst of it, and deceit and guile in her streets." The prophets are full of such reproaches; only one may imagine these evils were less common than they are now, because there were fewer *lawyers* among them.

As temporal affairs as well as spiritual were governed by the law of God, there was no distinction of tribunals; the same judge decided cases of conscience, and determined civil

and criminal causes. Thus they had occasion for but few different officers, compared with what we see in the present day. For we account it an uncommon thing to be only a private man, and to have no other employment than improving our estate, and governing our family. Everybody is desirous of some public post, to enjoy honors, prerogatives, and privileges; and employments are considered as trades, which are a livelihood, or as titles of distinction. But if we were to examine what public offices only are really necessary, and the business done in them, we shall find that a very few persons would be sufficient to execute them, and have spare time enough besides for their private affairs.

This was the practice among all the people of antiquity, and especially the Hebrews. In Joshua's time we find but four sorts of public officers: *zikonim*, senators or elders; *rashim*, chiefs; *shophetim*, judges; and *shoterim*, inferior officers. When the kingdom was more flourishing, in David's time, the following officers are mentioned: six thousand Levites, officers and judges; heads of tribes; heads of families, which are rather names of quality than employment; the heads of twelve corps, of twenty-four thousand men each; the heads of one thousand, and of a hundred men; the heads over those that tenanted the king's demesnes, that is, his lands and cattle. I call those *heads*, here, whom the Hebrew calls *sirim*, and the Latin *principes*. But I must observe, once for all, that it is impossible to express the titles of offices and dignities in another language. Thus neither the Greek nor Latin versions give us a just idea of the Chaldean employments taken notice of in Daniel, Ezekiel, and others.

Besides, among David's officers they reckon his eunuchs, or domestic servants; for throughout the Scripture, the word eunuch is often taken for what we call a valet-de-chambre, or footman; or, in general, for any servant employed about the king's person, without signifying any personal imperfection. Captains over fifty men are likewise mentioned in other

places; but we find nothing of captains over tens, except in the law. Most of these posts are military; and the rest are but a trifle, if one considers the multitude of people, and the extent of David's kingdoms.

MANNERS AND CUSTOMS OF THE ISRAELITES.—Their *Houses* appear to have been of a very simple character, and have hardly changed since the days of David. They were built of stone or brick or mud; and we may believe that many lived in tents. The roofs were flat, and were often used as sleeping-places, as well as places to sit, and to take refuge on. We read that David was wont to walk upon the top of his house, and that Samuel took Saul upon his, to confer with him as to the office of King. Their ware was mostly of earthen, or wood, and was of very limited extent. It was not until the days of David and Solomon that luxury began to creep in, and then we read of vessels made of gold and silver. As eating with the fingers is still the practice in Judea, the custom has not changed.

Both men and women wore long garments, and they were commonly made of wool. Fashions never changed; though some garments of linen or cotton came in. The colors most liked were white, purple, and red. They wore some ornaments, such as fringes or borderings; also clasps of gold and precious stones. The tunic and the mantle comprised the entire dress. The head was covered by a tiara or turban, and it was a sign of mourning to go uncovered. They bathed often, and washed their feet daily, as they wore only sandals or went barefoot. Their beds were mostly a couch or flat cushion; the Shunamite woman when preparing a room for

the Prophet mentions the furniture as follows : " Let us make a little chamber for the man of God, and set for him there a bed, a table, a stool, and a candlestick." These candlesticks were to hold a lamp, for they burned oil.

Their *food* consisted of bread made of wheat or barley, beans, lentiles, parched corn, raisins, figs, honey, butter, oil, meat of sheep and oxen. Fish seems not to have been mentioned in early times. Animals, with a round hoof, they did not eat; swine was of course forbidden. The blood and the fat they also rejected. Their diet was thus exceedingly simple, and far from luxurious except in kings' courts.

X

SAUL THE KING.

B. C. 1095-1056.

SAUL SEEKS THE ASSES—SAMUEL SEEKS A KING—LYING PRIESTS—A KING!—THE
ANOINTING—AMONG THE PROPHETS—VICTORY—CROWNING AT GILGAL—THE
SURPRISE AT MICHMASH—REGAL STATE—QUARREL WITH SAMUEL—DAVID'S
HARP—JEALOUSY—HATRED—RECONCILIATION—DOEG SLAYS THE PRIESTS—
THE WOMAN OF ENDOR—A DECEPTION—THE KING FALLS ON HIS SWORD
—DIES.

Who is this that comes up to the land of Zuph—seeking through Ephraim and Shalim and Benjamin for his father's asses? It is a tall and comely young man—not a goodlier person than he among all the people of the hills. This is Saul, the son of Kish, and he has had a weary search and has found nothing. What is he now to do?

“For,” said he to the servant who was with him, “my father will leave caring for the asses and will take thought for us.”

“Behold,” said his companion, “there is a man of God, a *Seer* in this city;¹ let us go to him, for what he says comes to pass, and he may tell us where to find them.”

“But,” replied Saul—“we have nothing to give him, no present, not even a loaf of bread.”

¹ Ramah.

Then the other showed him some money he had in his pouch, so Saul said,

“Come, let us go.”

Whom did they seek? Who was their deliverer,—this seer,—this prophet who could foretell what was to come to pass, could discover what was hidden? Was he some astrologer,—some wizard,—some juggling priest, who took their money and deluded the people? It was Samuel the Prophet whom they sought,—he who had for many years been Judge of Israel; it was he who lived in seclusion and poverty in Ramah, and scorned all the honors of state, all insignia of power.

An old man with deep sad earnest eyes, with white flowing locks, clad in the simple clothes of the people, was in the gate. He was that day to bless the sacrifice; for the chief men were to have a feast in the High-place, the great hall of the city. His shoulders were heavy with the burdens of this people, and his eyes weary with looking at their misdeeds. Even his own sons were base and corrupt. He had made them, this Joel and Abiah, judges over Israel, and had hoped great things; that his own honor and virtues and powers might have descended to them. Cruel was the disappointment; they took bribes and perverted judgment, and all the people clamored against them, and their chief men had come before Samuel and had told him they would have them no longer. They told Samuel too that he was old—and incapable—and this was hard to bear.

This prophet, this old man Samuel, sought something also; but he walked through the gate with downcast eyes. What sought he?

A king!

A king for Israel? for Israel, the people of Moses?

Moses had told them that *ЖЕHOVAH* was their king, and they were to have no other. He had founded a Theocracy, a government of God. He, and no earthly king, was to rule them.

He was to speak to them through their judges and prophets, by their Urim and Thummim, and his "voice" they were to hear and obey. But the voice has come through strange ministers, through broken pipes, through Hophni and Phinehas, base sons of Eli; through Joel and Abiah, corrupt children of Samuel. There were lying priests, false prophets in those days; and the people were sick of them; would have them no longer. They cried in the ears of the old Samuel,

"Make us a king to judge us like all the nations.—A king, a king!"

It greatly angered the old prophet; he refused. But they clamored the more, and no longer listened to his voice or believed his words. He knew well that this was to change the whole character of the Jewish nation; no longer was the voice of Jehovah to be heard, no longer were Prophets and priests to rule the land, no longer were their words to be law; thenceforward the king's word was to be law. He plead with them; he said,

"He will take your sons to be soldiers and runners, and to plough his ground and reap his harvests, and he will take your daughters, and your vineyards and olive-yards—the best of them all—and he will take your slaves and the tenth part of your sheep, and your grapes, and all your crops."

But they would not hear him.

"Nay—we *will* have a king to rule over us like other nations—to judge us and to lead our armies, and fight our battles; a king, a king!"

The old prophet walked sadly and silently through the gate—he sought a king.

The tall comely young man, Saul, the son of Kish, stopped him; and when Samuel saw him he knew he had found what he sought, the king of Israel.

"Tell me, I pray thee," said Saul, "where the Seer's house is;" for he sought to find his father's asses.

"I AM THE SEER!" was the answer.

The prophet took him into the hall of feasting and sat him down at his right hand, placed before him the choicest part of the meat, and said to him,

“Is not the desire of Israel on thee, O Saul!” Saul was amazed at his words. What could they mean—for he was of one of the smallest tribes, even of Benjamin? Would a man of that tribe be chosen king of Israel? That night he spent at Samuel’s house and they counselled together, and early in the morning Samuel went beyond the gates of the city along the way with Saul. There he took a vial of consecrated oil from his breast, and poured it upon Saul’s head and kissed him.

“Thus Jehovah hath anointed thee Captain over Israel.”

Then they parted. Saul to return to his father, Samuel to his own house.

When he came to a place, called “the hill of God,” Saul was met by a company of prophets with instruments of music, who prophesied. The music and the rhythmic utterances so possessed the soul of Saul, that he joined them, and raised his voice and sang in rhythmic strains. The people were amazed.

“What means this?” they said, “Is Saul also among the Prophets?”

It was incredible.

Why the choice made by Samuel was kept a secret for a time both by him and by Saul we cannot know. But after a time the prophet called the tribes together at Mizpeh, to select a king. This was done by some means, such as by casting lots, or by the Urim and Thummim, so that the lot fell upon Benjamin and at last on Saul; but he had hidden himself and was not to be found. It is a curious story. When at last he was shown to the people, he was so tall and so handsome that they shouted

“God save the king!”

But some said—

“Who is this Saul, and how shall he save us!” They despised him, and made him no presents.

Not yet did Saul assume the power and dignity of royalty, but the time was at hand.

The people of Jabesh sent up word that Nabash the Ammonite had besieged them and demanded their surrender, and had announced that he would put out the right eye of every man among them. Then the anger of the mighty Saul broke forth; he was filled with a divine fury; he took a pair of oxen and hewed them in pieces and sent them forth among the people with a threatening message—

“Whoever cometh not up after Saul and Samuel, so shall it be done to him as to these oxen!”

The men of Israel had not forgotten how to fight, and they came together like eagles at the smell of carnage, three hundred and thirty thousand of them, an incredible number. The messenger sped back to Jabesh, and lulled the Ammonites to sleep. In the early morning Saul fell on them in three bands, and slew them until the heat of the day; it was a fearful slaughter.

Then—then, the doubting Israelites accepted Saul for their king; thus was he consecrated in blood; thus did he prove his strength by slaying their enemies. Thenceforward there was no questioning, and they celebrated the crowning of their first king at Gilgal, by sacrifices of animals and the smoke of peace-offerings.

Saul now selected him a body-guard of three thousand picked men; the rest he sent to their homes. But at this very time the Philistines held part of the lands of the Jews, and kept garrisons in their cities. Jonathan, the bravest son of Saul, had pounced upon one of them and taken it, and to revenge this dishonor the Philistines came up against them with thirty thousand chariots and six thousand horsemen and a great army of foot-soldiers. The whole Israelitish nation seem to have been seized with a panic and to have fled trembling—to have hid themselves in caves and among the rocks. A body of them still remained with Saul at Gilgal, waiting

for Samuel to come, to make sacrifices and ask help of Jehovah as he had promised. But he did not come, and the impatient, frightened troops began to scatter. Saul was in despair; and he called for a heifer and slew it, and offered the sacrifice himself; intending to placate Jehovah and to reassure his people.

But when Samuel arrived he was indignant that this Saul whom he had made king should assume the priestly office too. He threatened him, and told him that Jehovah should take away his kingdom from him;—that he had already sought and found a man to be captain over his people. He abandoned him to his fate,—which seemed certain destruction,—and went away to Gibeah.

Darkness was settling about the king. He numbered his forces and there were only six hundred of them,—and not a spear or a sword among them; for the Philistines would not permit a smith to live in the land of the Israelites;—six hundred against the thousands and thousands encamped against them at Michmash.

But there was *one* man near Saul who never despaired, who knew no fear;—the bravest, the loveliest of men. He said to his companion who bore his armor.

“Come with me and tell no man, we will go on and see what can be done with these uncircumcised Philistines.”

It was in the midst of the night; they left the small camp of Saul, and made their way across the valley; they scaled a steep crag, and on their hands and knees crept in sight of the watchfires and the host slumbering strong and secure. Then they stood up,—these two men on top of the rocks,—and the guards jeered at them—

“Ho, ho! the Hebrews are creeping out of their holes.”

These two were Jonathan, the son of the king, and his companion-in-arms.

A single word passed between these two heroes, and then

they fell upon the Philistine host, and slaughtered right and left. Now was heard a cry

“The Hebrews are upon us—to arms, to arms!”

The whole camp, thousands and thousands waked with the startled cry, seized their arms, rushed out of their tents and in the darkness began to slay one another. Blind with fear they knew neither friend nor foe; the earth trembled, and the air was filled with a fearful sound—it reached the camp of Saul. He listened, he looked, he gave the word to his small band, and they charged upon the dismayed panic-struck Philistines. Out of the holes and the rocks came the hiding Israelites to attack the flying hosts. All day the fight went on, and the battle passed even to Bethaven, until the men were weary of slaughter and fainted for want of food. They killed them from Michmash to Ajalon, and broke the power of that most warlike tribe that day. Victories over Moab and Ammon and Edom and Amalek followed, and Israel became strong.

Now Saul took upon him the state of a king. His body-guard was recruited with the tallest men of the land; wherever he found one he pressed him into his service. His sons sat at his now sumptuous table, and his wife and daughters wore rings and amulets, and dressed in cloth of finest fabric. He organized his armies, and placed at their head the most valiant captain, Abner the son of Ner, his own cousin. This man sat at the king's board, and was next the king in power. Great herds of cattle were collected for the king, and were in charge of Doeg the Edomite. The subservient high priest waited the commands of the king whose word was law in camp, in court, and in the tabernacle.

But Samuel and Saul had quarrelled because of the cattle which the people had saved at the sacking of the Amalekites, and it was a bitter quarrel; yet Saul had yielded himself to Samuel and had given up to him Agag king of the Amalekites, whom Saul had spared; Samuel hewed him in pieces with his own hand. That day Samuel left Saul, and came no more to

see him. He mourned for Saul, but we do not read that Saul mourned for Samuel.

The king now felt his power, and with power came luxury and self-indulgence, and at last fits of insanity—an evil spirit troubled him—for the spirit of God and goodness, which seems to have inspired him at first, departed from him. His change of heart did not last; he yielded to the seductions of an animal nature and forgot the aspirations of his soul.

We can well believe that the threatenings and denunciations of Samuel may have shaken his mind and filled it with fears; for Saul and all the people believed that Samuel was indeed a prophet of Jehovah.

His household sought how to allay these paroxysms, and they told Saul of a young man who could play upon the harp, and make sweet music.

The young and ruddy David stood before him with his rude instrument, and struck from its strings sounds which soothed the soul; perhaps he sang those songs which he had sung under the starry sky, when he kept his father's sheep in Bethlehem;—songs which are sung to-day;—none more beautiful to hear, none more powerful to calm the troubled soul.

The evil spirit was subdued, and the king loved David. He begged his father for him, that he might be his companion and friend. He made him his armor-bearer, and promoted him step by step to the command of a part of his armies. But the time came when a great victory crowned their arms against the Philistines, and when they came back, the women came out to meet them dancing and singing; then Saul heard their songs of victory—

“Saul hath slain his thousands!”

But others answered with triumphant voices,—

“And David his ten thousands!”

This excited the demons of jealousy and hatred in Saul's heart, so that he raved in his house, and David was brought in to soothe him with his harp. But the enraged king threw

his javelin at him, so that it stuck in the wall, and David fled from his presence.

From that day, although David remained in the army of Israel, and though Saul gave him his daughter Michal for a wife, and though Jonathan his son loved him more than a brother, yet the king feared and hated him, and again and again sought his life. He became his enemy continually !

It is hardly possible that he could then have known of the secret consecration of David as king of Israel, which Samuel had performed at Bethlehem. Had it been known it is not possible he could have been of the king's household, or that his life could have been safe for a day.

One or two reconciliations were made between Saul and David, but they could not last. The king took away his wife and gave her to another man ; at last David fled to the hills and became the captain of a band of outlaws, and finally sought shelter among the Philistines, the enemies of his king and nation.

A single incident in the career of Saul will illustrate the fury and ferocity of his character, now become ungovernable. David had once sought food and arms of Ahimelech the high priest at Nob, and the priest had not only given of the consecrated bread, but had also given him the sword of Goliath which was laid up behind the ephod. When Saul heard of this his anger was great against the priests, and he ordered his guards to slay them. Doeg the Edomite alone obeyed, and in a single day slew eighty-four priests ; Abiathar only escaped. The city of Nob also was given up to massacre ; men, women, children, and all beasts were put to death. They felt the fury and vengeance of King Saul.

Samuel died.

From this day darkness and defeat gathered about the house of Saul. We see the proud strong man, once the pride of Israel, overcome with paroxysms of madness, no longer capable of choosing wisely, making rash attempts upon the

life of his own son, the noble Jonathan, fighting fiercely at every enemy, and always fearing the fate which was coming upon him. Samuel had forsaken him, and was now dead; he had slain the priests; the voice of Jehovah he could not hear in his own soul, for it was filled with furies; and nowhere could he look for counsel. He sought in his dreams, and he asked of the magic Urim, and he tried the prophets, but none gave him such answer as he wished.

Then he sought a "woman of Ob."

The presence of these necromancers, or witches, or "wise women" among the Israelites shows well the profound ignorance and credulity which possessed their minds. Saul had once ordered them all to be destroyed, and now he sought "The woman of Endor"—a wizard.

It was the night before the battle, and the Philistines lay in camp before him. The soul of Saul was dark within him. What was to be his fate to-morrow?

Disguised, in the darkness, he sought the woman and swore to her—for she feared a snare—that she should not die. She asked him :

"Whom shall I bring up to thee?"

"Bring me up Samuel."

She gave a cry and said to him—

"Thou hast deceived me. I saw Gods ascending out of the earth." He asked—

"What is his form?"

"An old man cometh up and he is covered with a mantle."

Then Saul bowed himself to the ground for he feared the spirit of Samuel. He heard a voice out of the depths,

"Why hast thou disquieted me?"

"I am sore distressed," said the king, "for the Philistines make war against me, and Jehovah is departed from me and answereth me no more."

"Why ask of me," said the voice, "seeing Jehovah is

departed from thee and is become thy enemy? He hath done to thee as he said, and has given the kingdom to David, and he will deliver thee to the Philistines, and to-morrow thou shalt be with me, thou and thy sons."

Then Saul, the strong man, fell along the earth and fainted with despair. His doom was spoken.

Let us say a few words upon this story. 'Even if all happened exactly as reported, there is every indication that it was a simple deception on the part of the woman. She knew of Saul and of Samuel, and of their estrangement. She knew of the Philistines' strength. She alone is reported to have seen Samuel, and she could easily have made his voice, for she had the arts of the ventriloquist. We may therefore dismiss the theory of diabolism from our minds.

But Saul believed what he had heard, and we may well understand that his strength was departed from him. He was no longer a leader, a king of men. He had lost faith in himself and his strength became weakness.

His soldiers the next day broke and fled before the enemy. Nothing could save them. Jonathan, and Abinadab, and Malchishua, his sons, fought like lions, and were killed in the front of the battle. They were true to him, loyal to their father whom they no longer could respect. They died bravely—nobly; and for Jonathan we have more than a tear to shed; our hearts are bound to him.

Saul was carried away by the retreating troops,—he was wounded,—he knew he was beaten. But he had lived a king; he would not die a slave to the Philistine; he would not live to be chained to his chariot-wheel and grace his triumph. He cried to his companion-in-arms to kill him, but he refused. Then the king drew his sword, and fell upon it and died.

Thus lived and died this strong, fierce fighter. His life was strong, fierce, pitiless, and needs no comment. He carried the Israelites with him, from the day that he won their first

battle, because they hoped,—believed that he would once more make them a great nation, and that then they might be the despoilers, not the despoiled, as so long they had been. Not since Joshua's days had they been a strong, united, aggressive people. But each tribe having lived for itself and fought for itself, the nation had degenerated in power and spirit, and became a prey to the fiercer Philistine.

Saul revived the national feeling, and inspired a national hope. But he could not compact and consummate it. He fell like the strong oak, shattered by the thunderbolt, and another did his work.

C. W. E.



XI.

JONATHAN THE FRIEND.

HE POUNCES UPON GEBÄ—TERROR OF THE PHILISTINES—THE VICTORY OF MICH-
MASH—THE KING'S CURSE—JONATHAN CONDEMNED TO DIE—HE IS SAVED—
THE FRIEND OF DAVID—THE ATTACK OF SAUL—THE DEFENSE OF JONATHAN—
THE VOW OF FRIENDSHIP—A NOBLE AND ROYAL MAN—THE LAST MEETING—
DEATH AT GILBOA—DAVID'S LAMENT.

IN the first year of Saul, his land was occupied by Philistines and Ammonites, and many cities were held by garrisons who demanded tribute of the Hebrews. Jonathan, the son of Saul, was young—not more than twenty-four years old, but he was famous for his skill with the bow; and his courage and conduct had made him a captain of men. With a thousand men he watched the walls of Geba. Strong and secure behind them lay the Philistine garrison, scornful of the boy, the untried Israelite.

Untried truly, but keen, daring, watchful; he saw them asleep; he pounced upon them as the eagle on his prey—quick, sudden, destructive. All Israel heard of it and rejoiced; all Philistia heard of it and swore vengeance. Saul blew the trumpet in Israel, and every fighting man seized his bow or his spear and hastened to the camp. All Philistia gathered itself together—a host of chariots, horsemen, and footmen, and in overwhelming force marched through the land to Mich-

mash. Israel was overwhelmed, the foe was resistless. Saul dared not meet them, dared not give battle. From Michmash the Philistines sent out their marauding parties, and spoiled the land; they swept away every thing good for food. The people lived like beasts, in caves, and under trees; they feared the face of a Philistine for they had again and again felt their heavy hands.

It was a dark hour for the throne and the nation of the new king. But Jonathan saved both by his daring, his audacity, his faith. He planned a surprise, and, with his single companion in arms, scaled the heights overlooking the camp of Philistia, attacked it in the darkness of the night, and spread terror and confusion through its ranks; they turned their arms upon themselves, they destroyed one another, and gave the Israelites a crowning victory.

The victory of Michmash came near losing Jonathan his life, not by the bows and spears of the Philistines, but by his father's own command. So eager was Saul to complete the destruction of the enemy, that he had sworn an oath that the man who tasted food before sunset that day should be cursed. Weary with slaughter, and fainting for food, Jonathan stopped by the way in the woods, and ate the wild honey which the bees had stored, for he knew nothing of his father's rash vow. When the men told Jonathan of his father's curse he treated it contemptuously; he said, "My father hath troubled the land—better if the people had eaten freely to-day of the spoil of their enemies."

When the sun went down the famished troops rushed at the cattle of the Philistines, slew them, and ate them with their blood; this was a crime also, according to Hebrew law and usage.

Saul soon found that something was wrong, for when he sacrificed, the *Oracles* were silent. He could get no answer. Then he called all the people together, and demanded who had committed sin that day. All were silent.

Then he put the whole people on one side and Saul and Jonathan on the other and drew lots, and Saul and Jonathan were taken. Then said the king to Jonathan,

“What hast thou done?”

Jonathan answered—“I did taste a little honey with the end of my rod, and lo I must die!”

“God do so to me and more also,” said the king, “thou shalt surely die.”

Then the people rose against the king and took Jonathan from him, and defied him—“As Jehovah liveth, there shall not one hair of his head fall to the ground, for he hath wrought the salvation of Israel!”

He was saved from his father’s wicked curse; Saul dared not resist the voice of the people. The king was not sorry that the life of Jonathan was thus saved.

But it is not with him as a fighter—though the bravest of heroes—that we have to do; it is as the *friend of David*; his true and tender love for the man whom his father feared and hated; the man who became a rival for the throne—the man who was to take the place at the head of the nation which by inheritance should be his.

When the young and radiant David stood before Saul and charmed him with his music, the soul of the young Jonathan was knit with the soul of David, so that he loved him. It was one of those sudden, strange, inexplicable loves, not only tender, but strong and enduring as life.

Jonathan gave David his robe and his sword and his springing bow and his embroidered girdle, and took those of David; thenceforth they were friends. But there came a time when the jealousy and fury of Saul were aroused against David; for the songs of the women were more triumphant for David than for Saul. Beside, might not this young, active, ambitious David aspire high—higher—even to the throne itself?

“What more can he have but the kingdom?”

Had Saul then heard that Samuel had poured upon David's head the holy oil, to anoint him king? This must have remained a secret, but by a subtle sense Saul knew that he feared him. He sought his death. He cast his javelin at him, he ordered Jonathan and his guards to find him,—to kill him. Jonathan remonstrated with the willful king and once he persuaded him against his instinct to pardon David and receive him again into his house. It could not last; Saul sought his life, and again David fled; Jonathan sought him and told him his danger. They agreed together upon a plan to protect him; and then walking under the open sky, away in the open field, they swore friendship to one another in the presence of God,—David to Jonathan, Jonathan to David. Then sware Jonathan,

“O Jehovah, God of Israel, when I have sounded my father then will I show it thee—Jehovah do so to me and more also, but I will show thee if my father wishes to do thee evil, and I will send thee away that thou mayest go in peace; and Jehovah be with thee as with my father!

“But thou, while I live, shalt show kindness to me lest I die; and to my house for ever.”

So they swore to one another, Jonathan strongly to David, for he loved him as his own soul. Thus they parted. Once more they shall meet and again once more, and then they shall part forever. Jonathan went back to the king's table, and Saul asked him why David came not to eat with them. Jonathan gave some trifling, evasive answer, and then the king bursting with fury denounces his eldest son—the bravest man of his army—

“Thou son of the perverse and rebellious, do I not know thee that thou hast chosen the son of Jesse to thy own confusion? Now fetch him before me for he shall surely die.”

Jonathan braved the fury of the king.

“Why should he die—what hath he done?”

The king raved and could not be quieted. He launched

his spear at his son, and would have killed him. Jonathan left the table in fierce wrath, and went forth to find his friend. He told him all, and then the two men embraced one another and kissed one another and wept with one another; and Jonathan said to David

“Go in peace;—for we have sworn both of us in the name of Jehovah saying—Jehovah be between me and thee, and between my children and thine forever.”

David went his way, and Jonathan went back to the city.

Noble and truly loyal was Jonathan! He was true to his friend, but he never deserted his father. Through all these years he was loyal to him,—loyal to the king, but he would not permit him to hurt David. Not even when David joined the Philistines, not even when he seemed to be in arms against his own people did Jonathan fail to love him.

The character of Jonathan was a rare combination of duty and love. Duty he owed to his father, and he gave it in fullest measure. Love he gave to David in fullest measure.

Once more these two met. Saul was hunting for David to kill him. Then Jonathan went into the forest of Ziph and found his friend, and there they renewed their vows of friendship, and Jonathan encouraged David. Can we believe the words he said?

“Fear not, for the hand of Saul my father shall not find thee, and *thou shalt be king over Israel*, and I shall be next unto thee!”

Can we believe it?—that the heir to the throne should thus speak,—should thus do? That thus his love for David overcame his ambition and his love for power? In all history is no such story.

Now it must have been no longer a secret that David had been consecrated by Samuel; Jonathan accepted him, but Saul would have no other king in Israel. Not until the battle and defeat at Gilboa should his hand relax the sceptre, and drop the sword.

Jonathan and David met and parted in the wood of Ziph ; it was the last time.

The day of Gilboa came, fatal to the house of Saul. Then he met the Philistines, and his three sons fought by his side. They fought to win or to die. And death found them where it ever finds the good soldier, in the front of the battle. There Jonathan fought and there he died.

The fatal news was brought to David how Saul and his three sons lay dead on the field of battle. Then his soul flowed over with grief, then his former love for Saul revived ; he forgot his fury, his deadly hatred ; he remembered only that he was the king, the "gazelle" of Israel. He poured out his soul in a lament that has no equal :—

'The beauty of Israel is slain upon thy high places ;
How are the mighty fallen !
Tell it not in Gath, publish it not in the streets of Askelon ;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa, let there be no dew,
Neither let there be rain upon you, nor fields of offerings ;
For there the shield of the mighty is vilely cast away ;
The shield of Saul, as if he had not been anointed with oil.
From the blood of the slain from the fat of the mighty
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely in their lives,
And in their deaths they were not divided :
They were swifter than eagles, stronger than lions.
Ye daughters of Zion, weep over Saul, who clothed you in scarlet,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
O Jonathan, thou wast slain in thy high places.
I am longing for thee, my brother Jonathan ;
Very pleasant thou hast been unto me ;
Thy love to me was wonderful, passing the love of women.
How are the mighty fallen and the weapons of war perished !"

C. W. E.

XII.

DAVID THE BELOVED.

B. C. 1056-1015.

HE MEETS GOLIAH—WHAT WAS THE SLING?—THE HEAVENLY GIFT OF MUSIC—
SONGS OF TRIUMPH—DAVID FLIES—HE SEEKS THE PHILISTINES—OUTLAWS—
THEY WEPT—DISTRUST OF PHILISTINES—KING OVER ALL ISRAEL—JEBUS
SEIZED AND JERUSALEM FOUNDED—THE KINGDOM ORGANIZED—URIAH AND
BATHSHEBA—PENITENCE—THE TEMPLE—CRIMES AND TREASONS—ABSALOM
AND ADONIJAH—SAUL'S SONS SLAIN—A DESPOTISM—THE VOICE OF ASAPH
—THE SWEET SONGS OF ISRAEL.

“WHY camest thou down hither? And with whom hast thou left those sheep in the wilderness?”

Thus asked the elder brother, the stalwart Eliab, of this young man David, whom he despised.

David heeded him not, for he felt within the longings of manhood. He was the youngest of ten brothers, and had been set to do a slave's work, while they had gone forth to fight the enemies of his land. He heeded not the scornful words of Eliab, but looked with curious eyes over the camp. In the valley between the camp of Israel and Philistia he saw a strange sight: a mighty champion clothed in brass, glittering in the sun, came down to the middle of the valley, his armor-bearer was with him, and his spear was like a weaver's beam. The giant stood and shouted with a terrible voice,

“I defy the armies of Israel, I Goliah of Gath! Send me

a man that we may fight together ; I challenge and defy all Israel !”

The soldiers of King Saul trembled, and no man among them dared to meet him. David asked what it meant—and said he would fight the uncircumcised dog ; but they laughed at him. Still they told Saul, and took David into his presence. There David said.

“ I will go and fight with this Philistine.”

The king was incredulous, but David spoke defiantly and told how he had killed a lion and a bear ; and the king consented.

The shepherd-boy went down into the valley without armor,—without a sword,—and the Philistine scoffed and cursed him. David chose some stones from the brook, and, with his sling and staff in hand, defied the champion.

“ Thou dog of a Philistine, this day I will smite thee, and give thy carcass to the birds of the air, and all men shall know that Jehovah is God in Israel.”

He chose a stone from his bag and slung it so that it struck the champion in the forehead, and down he fell along the earth.

Then went up a mighty cheer from the camp of the Israelites, which carried dismay and defeat into the camp of the Philistines. They charged upon the Philistines, who fled and were pursued with a great slaughter. David cut off the head of Goliah and carried it to the king ; and from that day the name of David was known in all Israel, his praises were sung by matron and maid. There is a flavor of the marvellous about the story of David and the giant, which leads us to receive it with some qualification, such as that which hangs over the early records of the heroes of the past ; and yet we do not doubt that there is a basis of fact.

What the sling was we cannot guess. It is inexplicable that so powerful a weapon, in the days when there was no artillery but bows and arrows, should have been unused by

the armies of such a warlike people as the Jews, and especially by the armies of David himself. That its power was not miraculous is clear, because David had used it before and knew its value.

The rise of the young hero was rapid; he was full of activity, of force, of sagacity. He had delivered his nation from the danger of the Philistine, and his praises were the theme of the poet and the minstrel. He was not only a fighter, but he was a poet and singer. Under the deep blue skies of the East, and sitting beside his sheep on the lonely hills, he had yielded to the divine instinct, and poured forth the longings of his soul in tones of tenderest music.

This heavenly gift was called into use to soothe the fits of melancholy, or madness, which at times came upon the king; and so potent was the harp of David that evil fancies and bad spirits fled before its delicious strains. Then the king loved David, and his face shone upon him like the sun. From this time we hear no more of Eliab and his brothers, who had despised the shepherd boy; but David was promoted to be armor-bearer—the companion of the King of Israel, and at last was given the king's daughter Michal for a wife.

The king sent him out upon various expeditions at the head of bodies of troops; for he was trying to consolidate the kingdom, and to drive out the strong Philistines, and to capture and hold the cities. In all this David did wisely; more wisely than any of those whom Saul employed. Then he was raised to higher commands and all the people, and indeed, the officers of the king, came to look upon him as a man of greatest force and highest promise. By and by this found expression, and when they came back from a victorious foray the women came out of the cities, singing songs of triumph, in which they praised Saul; but they praised David more than Saul:—

“Saul hath slain his thousands—
But David his ten thousands!”

What king could bear that? Not Saul, the man of violent passions and ungoverned ambition.

His jealousies were aroused. He knew, too, by this time, the turbulent and uncertain character of the fierce tribes who had accepted him for their king;—accepted him because he seemed the man to lead them to victory, and make them great. And now another more capable, more ambitious, more lovable than he, had appeared; how easy for the fickle multitude to desert the man whose heavy hand and fierce temper they had felt, and gather around this young brave man, whom they only knew as victorious in battle,—tender in song!

It is certain that at this time Israel and Judah loved David.

Whether David had already begun to aspire to the throne is not quite certain, or that he intended to supplant Saul in the affections of the people, so as to assume his place and power. It is stated that Samuel the Prophet had secretly announced to him that he should be king, and that he should have the place of Saul; but it led to no open, clear demonstration on his part, or on that of David. A long period, probably twenty years, elapsed after this announcement and consecration of the prophet, before David became king of Israel. These years were years of war between the king and the Philistines; years of jealousy and wrath towards David, with sometimes a reconciliation, when the old love of Saul resumed its power, and he embraced David as his son and friend. But these periods were short, fitful, treacherous, followed by more violent hatreds, when he hunted for him through valley and over hill to destroy him. He gave orders, again and again, to all his soldiers that they should find him and kill him. He took away from him his wife Michal, and gave her to another man; and this shows how weak was the marriage tie, how cheaply women were held, even among these people.

Again and again David's life was saved by the kindness

of Jonathan, and the devices of Michal, but, at last, he fled from the court of Saul, and sought refuge among the hereditary enemies of his people. He had wandered over hill and valley, and could find no safety. Then he sought Achish, king of Gath; but he looked coldly on him, and David feigned madness, and scrabbled on the doors, and foamed at the mouth, to save his life. Achish drove him away, saying he would have no madman in his house.

Then he went to the cave of Adullam, and gathered a band of outlaws, and became their captain, and was a robber, or a sort of free-companion, living by his sword, hiring it to whoever wanted a band of fighting men.

But Saul hunted him from Ziph to the wilderness of Engedi, and back again to the woods of Ziph; and then David fled to Gath, and offered himself and his band of six hundred men, to the king of that city, who gave him the city of Ziklag as a refuge; it became the head-quarters of this roving band.

To please the king of Gath he attacked the inhabitants of the desert; and it was while on one of these wild expeditions that the Bedouin Amalekites, whom he had plundered the year before, swooped down upon Ziklag, burnt it to the ground, and swept off the wives and children of all his band. A wild scene of frantic recrimination ensued between David and his followers.

They wept until they had no more power to weep! But then gathering themselves together, they overtook the invaders, and recovered the spoil.

There is a fact in the story of David, which is so inconsistent with his character as a patriot as well as of the consecrated king of Israel, that we are unable to explain it. Twice at least the person of King Saul had been in the power of David, and with the generosity of the true prince David had shown the king his power but would not hurt him; the king's life was sacred. Yet afterward we find this magnanimous fighter

in the camp of the Philistines with his band *arrayed against* Israel. The chiefs of the Philistines distrusted him, they believed he would betray them in the battle and they remonstrated with their king. He was forced to dismiss him from the army; then David begged—

“ But what have I done, and what fault has been found with me so long as I have been with thee, that I may not go fight against the enemies of my lord the king ?”

These enemies were his own people led by Saul their king. But he was not allowed, and he went back unwillingly to the land of the Philistines.

This is totally at variance with our ideas of the knightly character, quite inconsistent with nearly all we read of David. We may suppose that the code of honor of that day, while it would not permit David to slay Saul when he met him by chance, did permit him to join battle with him, and to fight him when his blood was up, even to the death.

All this wild work, this bitter experience, this fierce life, was hardening and strengthening him into a man of iron; but while it was hardening his heart, it was giving him a will and a power which hereafter would enable him to be king of the Israelites, to rule them, to combine and consolidate them once more into a nation. This nation he wielded with terrible energy against these very people who had befriended him; for it seems that every nation hates other nations, and every king bears the downfall of other kings with equanimity.

The death of King Saul came; he and his sons went down to death, before the slaughtering arms of the Philistines, on the hill of Gilboa.

David received the news of Saul's and Jonathan's death with great mourning, and for Jonathan it was sincere. Some murders (Abner and Ishbosheth) were indulged in, and then at last, David was made king over all Israel. His reign lasted thirty-three years.

We now come to the foundation of the Royal city of Jerusalem.

One fastness in the centre of the land had defied the arms of Israel. On this, with a singular prescience, David fixed as his future capital. By a sudden assault this Jebus was taken. The reward bestowed on the successful scaler of the precipice was the highest place in the army. Joab henceforward became captain of the host. The royal residence was instantly fixed there, fortifications were added by the king and by Joab, and it was known by the special name of the "city of David."

Here David proceeded to centralize his kingdom. Here was brought the ARK, which so long had lain in obscurity at Kirjath-jearim. Here he organized a royal court, built himself a palace, and took upon him the splendors of an oriental prince. Civil officers were appointed, priests were named and clothed, and the whole people were arrayed into an active army. Then he went forth, as conquerors do, to subdue the world.

Within ten years from the capture of Jerusalem, he reduced to subjection the Philistines on the west, the Moabites on the east, the Syrians on the northeast as far as the *Euphrates*, the Edomites on the south, and at last the powerful Ammonites.

His greatness and ability we cannot question, but admitting these it is proper to say also that he indulged in the vices of a king. We need only recall his intrigue with Bathsheba the wife of Uriah, and his cruel crime when he told Joab to cause the death of her husband :

"Set Uriah in the forefront of the hottest of the battle, and retire thou from him, that he may be smitten and die."

This was a vile and cowardly act, and it blasted the last days of the king.

The prophet Nathan appeared before him and David was condemned out of his own mouth. Nathan's terrible finger was pointed at him, and his words were burnt into his soul.

"Thou art the man !"

But we can almost pardon him his crime against Uriah for the contrition and sorrow he suffered and frankly confessed. In the fifty-first psalm he prostrates his soul before God :—

Have mercy upon me, O God—
Wash me thoroughly from my iniquity
And cleanse me from my sin.

Purge me with hyssop and I shall be clean,
Wash me and I shall be whiter than snow.

Create in me a clean heart, O God,
And renew a right spirit within me.

Cast me not away from thy presence,
And take not thy holy spirit from me.

Deliver me from blood-guiltiness, O God,
And my tongue shall sing of thy righteousness.

The sacrifices of God are a broken spirit, .
A broken and contrite heart thou wilt not despise.

These words could come only from a soul thoroughly penetrated with a sense of its own vileness, the cry of a true and broken heart, which we believe God will not despise. It was a noble soul that could thus confess its crime.

It was during the later years of his reign that he formed his plan of building a magnificent TEMPLE for the worship of Jehovah, which should exceed in splendor all that had ever been done. But to punish him for his crimes he was told that he would not be permitted to do the work himself. Near the close of his life he sent for his son Solomon, put into his hands the plans and models of the temple, the gold and silver which he had prepared for it, and solemnly exhorted him to maintain his allegiance to the true Jehovah. Some time after this, he assembled all the elders of Israel, the heads of the different

tribes, and the captains of the companies, with the officers and mighty men, and delivered unto them his farewell address, exhorting them to liberality in their donations for carrying on and completing the building of the temple. His own munificence inspired the assembly with a spirit of generosity, and, to imitate the liberality of their prince, they willingly made their offerings to the same sacred service. Their contribution amounted to five thousand talents of gold, and ten thousand drachms of gold, ten thousand talents of silver, eighteen thousand of brass, a hundred thousand of iron, besides precious stones, all which were paid into the treasury of the house of the Lord. This gladdened the heart of the old king.

But notwithstanding this, his last days were embittered by the crimes and treacheries of his sons and his strong men.

The lust of his eldest son Amnon, led him to violate a daughter of his own father, and insured his death by the hand of Absalom. After this came the revolt of Absalom his favorite son, who attempted to seize the throne. David fled from his city and sought refuge across the Jordan. When Absalom pursued the king, Joab ruthlessly slew him in the battle, in spite of the positive commands of David that his life should be spared. Then the king broke out in an agony of grief

“O! Absalom my son! Would I had died for thee—would I had died for thee! My son! my son!”

And the court was darkened in sight of the grief and despair of the king.

Sheba then overran the kingdom, but was suppressed and slain by Joab.

David's grief was not ended; again, when he was seventy years old, his son Adonijah made a bold effort to usurp the throne, and was joined by Joab and Abiathar; but the plot failed. David had long ago promised the throne to Solomon the son of Bathsheba. She and Nathan the prophet became thoroughly alarmed; they induced David to give orders that

Solomon should be instantly anointed and proclaimed king. He was received by the whole people as such, and Adonijah fled to the sanctuary whence he was pardoned by Solomon; but he found no safety there; by Solomon's order he was afterward put to death.

David's was indeed a royal nature. He had the daring to attempt great deeds and the strength to accomplish them. But he was a man of blood, like the strong men of his time, and he slaughtered men ruthlessly to possess their lands and make himself the king of a great nation. He succeeded. He did what other despots have done to sustain themselves in power, he smote down all real or possible opposition, he struck terror. He immolated the seven sons of Saul, under the pretence that the Gibeonites claimed that their harvests had been blasted by Jehovah, because of Saul's cruelty to them, and they had never been revenged.

David had sworn to Saul, by Jehovah, that he would not cut off his seed after him, and would not destroy his name out of his father's house. Yet he violated his kingly oath and put to death the seven sons of Saul.

His love for Jonathan had been great, passing the love of women, and Jonathan had been such a friend to him as never man had. Yet he treated his son Mephibosheth, the lamed and unfortunate prince, with suspicion and coldness; he listened to the accusations of his servant Ziba, and stripped him of his possessions, giving them to this Ziba. Yet when the son of Jonathan told him his story, which David must have believed, he restored him only half of his lands, leaving the rest in the hands of this false slave. The explanation is simple, Ziba had poisoned his mind by the story that Mephibosheth aspired to the kingdom. David did not forget this, and did not pardon it. The life of this son of Jonathan was left to be passed in neglect and misery.

The cruelty and cowardice which David practised toward Uriah the Hittite have been mentioned.

As to David's reign, it soon degenerated from a government to which the people consented, and which was a benefit to them, to an oriental despotism in which he used the people to gratify his own passion and schemes. This is proved by the Scripture itself, for it tells how ready the people were to abandon David and follow Absalom. So, too, when Sheba blew the trumpet of insurrection, "Every man of Israel went up from after David and followed Sheba the son of Bichri."

Every man of Israel! Words cannot more strongly express this truth, that the enthusiasm and loyalty of the people were destroyed, and that his throne now could be maintained only by the swords of a subsidized soldiery. History has repeated this in many ways, in every age, down to our own day. Rulers have "struck terror" and have destroyed love.

It is permitted to men to be great, it is permitted them to be good, but it is rare that they are both great and good.

But these are the darker sides of David's character, and we do not love to dwell upon them. He was a wondrous harp of many strings, some of them harsh, others sweet as the sounds of *Æolia*. The poems he has left us have enriched the minds and consoled the souls of men for all time and will live forever.

For so long we have read these Psalms of David with monotonous voices and dulled senses, that we have forgotten that they were once fresh and living words. We have almost lost all sense of their wonderful beauty and their lofty truth. Let us listen now with finest ear and open soul to a few strains, and try to hear the beautiful voice of Asaph, chanting them among the singers in the temple, on the day when they came fresh from the heart of David.

Listen—

The Lord is my shepherd,
I shall not want—

He maketh me to lie down in green pastures,
He leadeth me beside the still waters—

He restoreth my soul,
 He leadeth me in the paths of Righteousness,
 For His name's sake—

Though I walk through the valley of the shadow of death
 I will fear no evil,
 For thou art with me,
 Thy rod and thy staff they comfort me—

Thou preparest a table for me
 In presence of mine enemies,
 Thou anointest my head with oil,
 My cup runneth over—

Surely goodness and mercy shall follow me
 All the days of my life,
 And I will dwell
 In the house of the Lord forever.

Can any thing be more beautiful? Have words ever been written which have carried such sweet consolation in the darkest hour to the suffering soul as these? None, none. They deserve to be written in letters of gold upon plates of silver, and to be sung with voices whose pathos reaches the depths of the heart.

Again listen—

The Lord is my rock and my fortress,
 My deliverer—In him will I trust—

I will call upon the Lord, worthy to be praised,
 So shall I be saved from mine enemies—

When the waves of death compassed me
 The floods of ungodly men made me afraid,
 Then the sorrows of hell compassed me,
 The snares of death prevented me—

In my distress I called upon the Lord,
 I cried aloud to God,
 And he heard my voice out of his temple,
 My cry came into his ears—

Then the earth shook and trembled,
The foundations of heaven shook,
For he was wroth—

Out of his nostrils went up a smoke,
Out of his mouth a fire,
Coals were kindled by it—

He bowed the heavens and came down
And darkness was under his feet—

He rode upon a cherub and did fly,
He went forth upon the wings of the wind—

He made darkness a pavilion round about him,
Dark waters also and thick clouds of the skies—

The lightnings glittered before him,
The thunders were heard in the heavens—
Then the Highest uttered his voice.

Why repeat these farther? Whoever can read them to-day as if he had never read them before, will find a tenderness, a sentiment, a piety, a sublimity which has never been surpassed.

Why is David remembered and loved by men of every age, race, and language? Not because of the might of his conquering arm, not because of the splendors of his kingly crown, but because he had a great, loving, sympathetic soul, a truly royal heart—everywhere he touches other human lives, for he combines in his own all their strengths and weaknesses, their joys and their sorrows, their hopes and their fears, their successes and their failures. When he sins he suffers, and abases himself before his God; he knows his sin and he submits to the penalty. When he is glad he rejoices, when he is angry his tongue utters it, when he is in the presence of God he is filled with awe. And everywhere he pours out his soul in songs which thrill our hearts with their sublimity, their penitence, their sorrow, their gladness, their divine hope and confidence. So wonderful are they for their truth and beauty

that now, after the lapse of three thousand years, we look in vain to find their equals.

The outcast Jews in every land look backward into that past, to those days of glory when David reigned, and Solomon built the wondrous Temple for the glory of God, and to exalt their nation : their eyes are weary and their hearts are burdened, waiting for the returning greatness : they sigh, they hope for their deliverer, the coming Messiah, who shall restore to them once more this earthly power and splendor ; they hope in vain.

Let them, let us, satisfy our souls with the tender memories of the past, and not forget the great king. His conquests, his power and splendor are gone, but he still lives and will forever be cherished by them and by us as " The sweet singer of Israel."

C. W. E.



XIII.

SOLOMON THE ASIATIC.

B. C. 1015.

THE PEACEFUL ONE—SECRET OATH—RELIGIOUS LIFE—THE THRONE, THE TREASURY, THE WORSHIP—ADONIJAH SLAIN—FOREIGN POLICY—WISDOM AND UNDERSTANDING—THE TEMPLE—THE GLORY OF JEHOVAH APPEARS—STRANGE WOMEN—WONDERFUL TRADITIONS.

HE was the child of David's old age, his latest born, the child of Bathsheba, to possess whom he committed a cruel crime. The longings of the "man of war" who had shed so much blood, were now for peace; and in the name Solomon this is expressed—Shêlômôh—the *peaceful one*. Of his childhood we know nothing, but he was not then the expected heir to the throne. Absalom lived and was the favorite son. At the age of ten or eleven years Solomon saw Absalom's career ended, and then it was that David secretly swore to Bathsheba that her son should inherit the kingdom.

Why secretly? It must be remembered that, in those times, and by oriental usage, life was not held sacred; and had his elder brothers known this vow, they would have sacrificed him to their own ambition.

He grew up under the influences of his mother and the prophet Nathan. We cannot know much of Bathsheba, but we can hardly expect she was a superior woman, except in

beauty, to the great mass of women in oriental lands. Nathan too appears not to have been one of those stern old prophets, who lived only to denounce iniquity in high places. The boy was exposed to the blandishments and seductions of the Court which David had created about him, and Solomon did not find there that robust life, those manly exercises which had made his father a mighty man—king over Israel. But he did find an intellectual activity and a poetic cultivation which had never existed in Israel before. These produced a marked influence upon his character and life; and we find him afterward known as a writer, a wise man, a man of superior intellectual gifts.

But the religious life of the nation had already begun its downward career. The liturgical sensuous element had been exalted and perfected by David, and had possessed their souls; the finer loftier spirit of the old seers and preachers was overlaid and forgotten. There is every reason to suppose that Solomon was at this time almost wholly engrossed by the former.

Personally we may believe he partook of the beauty of his father, perhaps excelled it; for in the 'Song of Songs' expressions are used which many think applied to him—'fairer than the children of men,' golden locks, eyes soft as the eyes of a dove, 'the chiefest among ten thousand altogether lovely.'

In the sketch of David we have seen how in his feebleness and old age, his son Adonijah had taken upon himself kingly state, and that the strong men of the nation had gone with him. Then Bathsheba and Nathan roused themselves, they urged upon David his oath, they went down to Gihon and anointed and proclaimed Solomon king. The startled followers of Adonijah seem then to have abandoned him, and he himself fled to the sanctuary without striking a blow. This is inexplicable.

Solomon succeeded to the throne, to a nation made strong by David's arm, to an overflowing treasury, to a superb but

sensuous worship, to a people among whom music, poetry, and knowledge were welcomed. Never before, and never after, did the kingdom of Israel hold such a place among the monarchies of the East.

The first act of Solomon's reign was startling. The deserted Adonijah, son of David, had begged of Bathsheba that one of David's women might be given to him for a wife. She appeared before Solomon to prefer the request. He rose from his throne and bowed to her, and commanded a seat to be placed for the king's mother.

She said, "I desire one small petition of thee, I pray thee say me not nay."

And the king said, "Ask on, my mother, for I will not say thee nay."

Then she asked that Abishag the Shunamite might be given to Adonijah.

At this, regardless of his promise to her, regardless of the promise of pardon once made to Adonijah, regardless of all respect due to his mother, he broke out into a rage, and "Swore by the Lord God, saying, God do so to me and more also if Adonijah have not spoken this word against his own life."

Adonijah was slain that day, Joab was put to death within the Tabernacle, even under the altar where he had fled for safety; Abiathar the priest was banished; and Shimei was shut up in his own house. These were the chief men who had made Adonijah king. These were certainly strong, perhaps kingly acts; they effectually checked all desire for sedition or conspiracy. We hear no more of poor Bathsheba.

The king now proceeded to inaugurate a *foreign policy*. This was a novelty to the Israelites, who had been an exclusive people, God's elect, despising and hating other nations. He made a treaty with Pharaoh king of Egypt and received his daughter to wife, and the city of Gezer as a dowry. She was received with honor, and a stately palace was built for her.

This was in the face of the old law and practice, which forbad foreign alliances and marriages.

It was followed by the alliance with Hiram king of Tyre, who had been a friend of David. Now for the first time the Israelites became a commercial people; Joppa (or Jaffa) was their port; there Hiram exchanged for the wine and oil of the land, the various articles of use or luxury which his ships found in every part of the Mediterranean Sea. Solomon opened ports on the Red Sea, and thence ships, built for him by Hiram, traded towards Ophir and the coasts of India. Wherever the ships of Tarshish went they spread the fame of Solomon far and near, so that the Queen of Sheba came to visit him in state and to propound to him hard questions, for she had heard of his wisdom; but she confessed that "the one-half of the greatness of thy wisdom was not told me."

The intimacy with Hiram seems to have been great, and their intercourse was seasoned with jests and wagers. At one time Solomon handed over to him sixteen cities, which Hiram rallied him about, and gave them a name in derision.

Wisdom and an understanding heart,—these Solomon had prayed for when he was a young man, and we have some striking instances of his gifts at that time before he became corrupted by power and indulgence. But his taste for luxury, for splendor, for power, grew with what it fed on, and day by day his expenditures became more lavish, the cruelties to his slaves greater, the taxes of his people more grievous. The "strangers" were made slaves, and their life "bitter with all hard bondage." He built palaces and harems for himself and for his wives, forty thousand stalls for his horses, "Millo and the wall about Jerusalem, and Hazor and Megiddo and Gezer;" and more than all he built THE TEMPLE, whose fame went abroad in all lands, and is remembered to this day. It was built of all fragrant woods, and no hammer was allowed to defile it; it was plated with silver and gold and hung with

richest tapestries. Within was the Ark and the Holy of Holies where the glory of Jehovah would appear.

At the end of seven years and more the work was completed, and the day came to which all Israelites looked back as the culminating glory of their nation. Their worship was now established. The ark from Zion, the tabernacle from Gibeon, were both removed, and brought to the new Temple. The choirs of the priests and Levites met, arrayed in white linen. Then was heard the noble hymn :

“Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.”

The trumpeters and singers were “as one” in their mighty hallelujah :

“O praise the Lord, for He is good, for His mercy endureth forever.”

The ark was placed in its golden sanctuary, and “the cloud,” the “glory of the Lord,” filled the house of the Lord. The two tables of stone, associated with the first rude beginnings of the life of the wilderness, were in the ark, which had now so magnificent a shrine. Throughout the whole scene the person of the king is the one central object, compared with whom even priests and prophets are for the time subordinate.

From him came the lofty¹ prayer, the noblest utterance of the creed of Israel, setting forth the distance and the nearness of the Eternal God, One, Incomprehensible, dwelling not in temples made with hands, yet ruling men, hearing their prayers, giving them all good things, wisdom, peace, righteousness.

Listen to some of his sublime supplications :

“JEHOVAH GOD OF ISRAEL !

“There is no God like thee in heaven above or on earth beneath—who keepest covenant and mercy with thy servants that walk before thee with all their heart—

“O hearken thou to the supplication of thy servants and

¹ 1 Kings ch. viii.

of thy people Israel when they shall pray towards this place:—

“Hear thou in heaven thy dwelling-place and when thou hearest forgive.

“If there be in the land famine, if there be pestilence, blasting, mildew, locust or caterpillar—if their enemy besiege them in the land of their cities—if there be any plague or sickness—What prayer and supplication soever be made by any man or by all thy people Israel (which shall know every man the plague of his own heart) and he spread forth his hands towards thy house—

“Then hear thou in heaven thy dwelling-place and forgive and do, and give to every man according to his ways, that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

“If they sin against thee (for there is no man that sinneth not) and thou be angry with them and deliver them to the enemy, so that they carry them away captive unto the land of the enemy far or near—and then they bethink themselves and say: We have sinned and have done perversely, we have committed wickedness, and so return unto thee with all their heart and all their soul—

“Then hear their prayer and supplication in heaven thy dwelling-place, and forgive thy people that have sinned against thee—

“For they be thy people which thou broughtest forth out of Egypt, from the midst of the furnace of iron—”

Thus it went on in most touching and earnest supplication. But this nation forgot, they could not remember, and do—and what nation ever has been willing to obey what they know to be God's Laws?

But in spite of the wealth, the splendors, the power, and the wisdom of Solomon, dark and evil days came upon him, and in that confession of his—Ecclesiastes—we find him satiated, hopeless, wretched:—“Vanity of vanities, all is vanity.”—This

world and its pleasures have palled, and clearly he sees no other—"the thing which hath been that shall be again!" So goes the earth its weary round.

Solomon had tried every indulgence under the sun. "He loved many strange women—Moabites, Ammonites, Edomites, Zidonians, Hittites—" Notwithstanding the Lord had said "Ye shall not go in unto them" yet he "clave unto them in love." He had seven hundred wives and three hundred concubines, and his "wives turned away his heart." He built temples and altars to strange gods—Ashtaroath, and Milcom, and Chemosh, and Moloch; and, more than all, he burnt incense before them and offered sacrifices.

We do not believe that he worshipped these gods in his heart—not at all; but it was his *policy*. The kingdom now contained whole tribes who worshipped these gods, and to please them, to bind them to him, was the motive which influenced him. But these diverse elements had no principle of cohesion, and after Solomon's death rushed into insurrection and confusion. The ten tribes revolted, and only Judah and Benjamin remained with Rehoboam.

His reign lasted forty years, and in the eyes of the world was great and glorious, but the confessions of *The Preacher* remain for kings to read.

All over the East exist wonderful traditions of the wise king. He was believed to possess spells to drive away diseases and evil spirits. He knew the speech of bird and beast, the virtue of flower and plant. To him belonged THE MAGIC RING—SOLOMON'S SEAL—upon which was engraved the NAME OF GOD. Gins, Afreetes and all demons obeyed the owner of this ring. It is believed still to exist,—but where!

A thousand wild and incredible fancies about the wise king possessed the minds of men in his own day, and they still exist all over the East. He never drew a sword nor led an army, but no conqueror—not Alexander nor Cæsar nor Tamerlane—enjoyed a wider fame in his own day; none enjoy

a wider one in ours. He sought glory in the ways of peace instead of those of war; he grasped the riches of mind rather than those of matter, and he cultivated the arts of poetry and literature, and thus he made his wisdom and his fame perpetual.

C. W. E.



THREE REMARKABLE WOMEN:¹

MIRIAM.

DEBORAH.

NAOMI.

XIV.

MIRIAM.

DEGRADATION OF WOMAN—A POETESS—SINGLE WOMEN—MIRIAM'S JEALOUSY—
SHE WAS LEPROUS—AARON'S PRAYER.

HAVING considered the law of God under all its various bearings relative to woman, it only remains to prove, from the female characters of Scripture, in what manner that law was obeyed; and whether it be possible to discover any trace of statutes, which, in direct contradistinction to the changeless law of the Eternal, tend to degrade, instead of to elevate, the female character; or whether we cannot bring forward some sufficiently convincing arguments in favor of our deeply studied theory, that the law of the Eternal is explained, by its practical illustration, through the whole history of the Bible.

To the oralist, or non-oralist, this consideration ought to be of equal weight. Keeping aloof entirely from the discussion

¹By Grace Aguilar.

which has of late too painfully agitated the whole Jewish nation, we would yet present to both parties the simple fact, that the supposed degradation of the women of Israel can have no existence whatever in the Oral Law, or we must find some trace of this abasement in this and the succeeding periods of our history. If both were given at the same time, the women of Israel whom we are about to bring forward, must have lived under the jurisdiction of both; and as their lives, feelings, and actions, are all in exact accordance with the spirit and the form of the written law, it is clearly evident that the modern accusation against us can have *no* foundation whatever in the Oral Law, or we must have discovered it in the female characters of Scripture. Nor will the groundless assertion of our individual inferiority and social abasement find confirmation in the writings of our ancient fathers, whose beautiful parables and tales all tend to illustrate alike the spirit of our law and the axiom of our wise man, "Who can find a virtuous woman, for her price is far above rubies?"

We will proceed then, without further introduction, to our history, convinced that were the word of the Eternal more deeply studied, the love and peace it breathes must infuse themselves unconsciously in every human heart, and strife and discord melt away before the inspired transcript of the love and mercy of our God.

The character of Miriam is one of the most perfect delineations of woman in her mixed nature of good and evil which the Bible gives. Her first introduction we have already noticed—a young girl watching, at the command of her mother, the fate of the ark which held her baby brother, and boldly addressing the princess of Egypt in the child's behalf.

Her next mention is her sharing the holy triumph of that brother, and responding with apparently her whole heart, to the song of praise bursting forth from the assembled Israelites on the shores of the Red Sea. "And Miriam the prophetess, sister of Aaron, took a timbrel in her hand, and all the

women went out after her, with timbrels and with dances. And Miriam answered them, "Sing, sing ye to the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea."

The Hebrew word here used, and translated prophetess, means also a *poetess*, and the wife of a prophet, and is applied sometimes to a singer of hymns. In this latter meaning, and perhaps also, as a poetess, it must be applied to Miriam, as she was neither the wife of a prophet, nor, as in the case of Deborah, and afterwards Huldah, endowed by the Eternal with the power of prophecy itself. She appears to have been one of those gifted beings from whom the words of sacred song flow spontaneously. The miracles performed in their very sight were sufficient to excite enthusiasm in a woman's heart, and awaken the burst of thanksgiving; and Miriam might have fancied herself at that moment as zealous and earnest in the cause of God as she appeared to be. But for true piety, something more is wanted than the mere enthusiasm of the moment, or the high-sounding religion of flowing verse. By Miriam not being permitted to enter the promised land, it is evident that she "had not followed the Lord fully," but had probably joined in the rebellions and murmurings which characterized almost the whole body of the Israelites during their wanderings in the wilderness. The very next mention of her after her song of praise, is her presumptuous attack upon Moses, and daring insult to the power of the Lord, contained in the twelfth chapter of Numbers. Some chronologists believe this incident occurred only one year after the passage of the Red Sea, a period not sufficiently long for circumstances to have changed the character of Miriam so completely, had not jealousy and presumption been secretly inmates of her heart before; unknown, perhaps, even to herself, for how few of us know our "secret sins," until they are roused into action by some unlooked-for temptation in an unguarded moment, and we are startled at ourselves.

The feelings of Miriam, recorded in this chapter, are so perfectly accordant with woman's nature, that surely no woman of Israel will turn from it, believing the length of time which has elapsed removes all the warning which it should inculcate. One of the most prominent of female failings is secret jealousy, quite distinct, however, from the fearful passion so called. We allude simply to that species of secret and unconfessed jealousy, which is the real origin of *detraction*, so often, unhappily, practised by woman upon woman. We are not now writing of any class, or creed, or people in particular, but of women in general. There never yet was gossip, without some species of detraction spoken or implied; and never yet has detraction been probed candidly and fairly (disregarding the pain of so doing) to its root, without being traced to either jealousy or envy of some quality, or possession, of the more favored being so unkindly judged.

Women, and single women more especially, are more liable to petty failings than men, simply because they have less to engross their minds, and less of consequence to employ their hands. Unless taught from earliest years to find and take pleasure in resources *within*, they must look *without*, and busy themselves with the characters, and conduct, and concerns of their neighbors. Now acknowledged merit to such characters gives very little food for cosy chat; it wants *esprit*, and so they are never content, till something doubtful or suspicious is discovered, or supposed to be, and then the lovers of gossip may be found in full conclave, marvelling, and wondering, and turning, and twisting, and blaming, and pitying, till the very object of such animadversion might find it difficult to trace of whom they speak, and know infinitely less of her own concerns, intentions, and feelings, than her reporters.

As Miriam acted, so would most women, unenlightened by that pure spirit of religious love, which alone can conquer the natural inclination towards detraction, and subdue secret jealousy, by making us aware of its existence. "And Miriam

and Aaron spake against Moses, *because of the Ethiopian woman whom he had married.*" The very thing to arouse jealousy and disturbance in an unenlightened woman's mind.

Miriam had never been thrown in contact with her sister-in-law till within the last few months: Moses having sent his wife for safety, with his two sons, to her father Jethro, during the troubles in Egypt and their subsequent redemption. From the silence with regard to Zipporah, we are led to infer that she was a woman of meek and retiring habits, but of course, as the wife of their great leader Moses, held in higher repute by the people than his sister. And this, trifling as it seems, is now, as it always has been, a trial to some of our sex. Few single women there are who can look upon the elevation of a brother's wife without some secret feelings of pain, which will be subdued and changed into warmest affection, or gain ascendancy and violence, finding vent in petty malice or half-concealed detraction, according as religion, and candor, and self-knowledge are, or are not, predominant in the sister's character. Perhaps it is hard, in some cases, to see one younger and fairer, and only known but a few years or months, as the case may be, usurp entire possession of a beloved brother's heart; wherein we, who have been his hand-in-hand companions from earliest infancy, must now be content with but a very secondary place; but such is one of the many trials peculiarly woman's,—permitted, that from her very loneliness below, she may look above for that fulness of love and tenderness for which she yearns. And thrice happy is that woman who, conscious of this, can yet be content with, and value as before, the love her brother has still to spare for her; who will so subdue natural feeling as to find in very truth a friend and sister in a brother's wife, and subjects of deepest interest in her children.

Miriam, as we may infer from her punishment, was not one of these. That an Ethiopian should be raised above herself, who was a daughter of Israel, was, to one of her evidently proud spirit, unendurable. Unable, however, to discover aught

in Zipporah herself for a publicly avowed scorn, she sought to lessen the holiness and greatness of her brother, by daring to declare that the Lord had spoken through her and Aaron also. That this jealousy arose because of the "Ethiopian woman whom he had married," Holy Writ itself informs us; and from Miriam's name being mentioned before that of Aaron, and yet more, from the wrath of the Lord being manifested towards her alone, it is evident that hers was the greater sin. Her individual assumption of prophetic power, she knew, would avail her nothing, but uniting Aaron in the declaration, she sought to make it appear that God had breathed His spirit into every member of Amram's family. She had too much policy to endeavor to deprive Moses of all his granted and allowed privileges. Her only wish was, to decrease the value and spirituality of those privileges to him individually, and elevate herself and Aaron on his descent; emboldened so to do by the excessive meekness and forbearance of Moses, which she knew would shield her from all *human* reproof. She might, perhaps, have so dwelt upon her own imaginary importance, as really to believe what she asserted, and so feel more and more galled at the little account in which she was held.

It is quite possible for woman so to feel and so to act, and for all to proceed from the petty feelings of jealousy and malice, first excited by the higher grade and more considered position of a brother's wife. "Hath the Lord indeed spoken only by Moses? hath he not also spoken by us?" were the words they said; brief, and, perchance, of little weight considered by themselves, but, in a people ever ready to revolt and murmur, more than likely to kindle sedition and disturbance. "And the Lord heard it, and the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation: and they three came out, and the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth."

Where now could have been the presumptuous self-importance of Miriam, called thus by Him at whose word might be annihilation? With what fearful terror must she have heard that summons, and listened to the reproving words of the Eternal?—exalting Moses above even His inspired prophets; for to them He declared He would make Himself known in a vision, and speak unto them in a dream, “but my servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and He departed. And the cloud departed from off the tabernacle; and, behold, Miriam was leprous as snow: and Aaron looked upon Miriam, and, behold, she was leprous.”

It is from this awful chastisement, inflicted by the Lord Himself, that we must judge of the heinousness of her sin; that presumption and arrogancy are no small crimes in His sight, and that God Himself was insulted in the insult offered to His chosen servant. “My servant Moses,” He ever designates him; implying the severest reproof in those simple words. Even were they endowed with prophetic power, He tells them they would be less than Moses; for to Moses alone would He deign to speak mouth to mouth. Had Miriam’s sin been but the impulse of the moment, the reproof would have been sufficient, as we see in other cases in Scripture; but, effectually to root out the sinful presumption, which probably had lain dormant for months, the Eternal, in His perfect justice, inflicted such chastisement as would cause her to be shunned and loathed by the very people whom she had sought to impress with her individual importance. Human reproof, indeed, she had not; for Moses, “meek above all the men which were on the face of the earth,” had not even answered the detracting words, conscious that his power was not his own, and that He who gave it, would, if needed, appear

in his defence. Had Miriam's heart been perfect towards God, neither her sin nor her punishment would have taken place. Pride and presumption *cannot* exist with true piety; and we are therefore justified in supposing, that the awful infliction was not only a chastisement for present sin, but to awaken her to all the neglectfulness and presumption dividing her from the Lord in years long past. She was now not only to feel His stupendous power, but the true forgiving meekness and piety of the brother she had scorned and spoken against, only "because of his Ethiopian wife."

Stunned and appalled at the suddenness of the infliction, and dumb perhaps from awakening shame, Miriam herself stood silent before Moses: and Aaron therefore appealed for her.

"Alas, my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed as in the moment of his birth." And Moses, without pause, without one word of reproof, or just indignation at being thus appealed to by the very persons who had sought to injure him, lifted up his voice in earnest prayer unto the Lord, saying, "Heal her now, O God, I beseech thee." And God heard the prayer, and in His infinite goodness so answered it, as to temper justice with mercy, promising to withdraw His hand after seven days, during which time, in obedience to the already instituted laws for lepers, she was to be shut out from the camp. "And the people journeyed not till she was healed."

As there is no further mention of Miriam, except her death, in Numbers xx., we may infer that her chastisement had its effect, and that her haughty and seditious spirit was sufficiently subdued. We learn, from her brief history, much to guide us as women in general, and much to support our position as women of Israel. In the former, we see in what light presumption is regarded by the Lord—that would

we retain His favor, we must be content with our own position, and in no way interfere, or seek to depreciate those whom, even in our own families, it may have pleased Him to set above us; that even from so small a beginning as jealousy of a brother's wife, simply because she was the daughter of a stranger, sin gained such powerful ascendancy, as to demand the most awful punishment for its subjection. We learn, that according to the nature of our transgression, so will be its chastisement. Miriam sought to raise herself, not only above her brother's wife, but to an equality with that brother himself; and, by the infliction of a loathsome disease, she sank at once below the lowest of her people. No one dared approach her; she was cut off even from employment, from every former object of interest, banished from the camp; and she would have thus remained till her death, had not Moses interfered to beseech and obtain forgiveness.

The direct interposition of the Lord in punishing sin, and rewarding virtue, is no longer visible; but few who study His word, their own hearts, and the face of the world, both past and present, will not acknowledge that He is still the same, retributing and rewarding as when His ways were made manifest to all. By the example of Scripture characters, He reveals to us now that which is still acceptable or unacceptable to Him. Presumption, jealousy, the scorn of individual blessings, in the coveting others, may no longer be punished by leprosy, but "the Lord's arm is not shortened," and He may afflict us in a variety of ways, and through the very feelings which we so sinfully encourage. Let us beware, then, of detraction, of jealousy, of presumption; for our Father in Heaven abhors these things. Let us look only for the blessings granted us individually, in our inward and outward lot, and comparing them with the sorrowing and afflicted, bless God for what He has given us; not insult Him, by looking with an eye of envy only on those to whom His wisdom has given more. There is not a thought, not a feeling, unknown to Him; and oh! let

us so guard our hearts, that we may be aware of the first whispering of sin, and banish it, even if it be in seeming but a thought.

As women of Israel, the history of Miriam is fraught with particular interest, from its so undeniably proving that woman must be quite as responsible a being as man before the Lord, or He certainly would not have deigned to appear Himself as her judge. Were woman herself unable of herself to eschew sin, Miriam's punishment would have been undoubtedly unjust. Nay, were she not responsible for *feelings*, as well as acts, God would not have thus stretched forth His avenging hand. Her feelings had only been formed into words, *not* yet into *actions*; still the Lord punished. And would He have done so, did he not wish to make manifest, in the sight of the whole people, that both sexes were alike before Him? Were woman in a degraded position, Miriam, in the first place, would not have had sufficient power for her seditious words to be of any consequence; and, in the next, it would have been incumbent on man to chastise—there needed no interference of the Lord. We see, therefore, the very sinfulness of Jewish women, as recorded in the Bible, is undeniable evidence of their equality, alike in their power to subdue sin, and in its responsibility before God.

That the Eternal graciously pardoned at the word of Moses, is no proof that Miriam *needed* the supplication of man to bring her cause before the Lord, but simply that forgiveness and intercession from the *injured* for the *injurer*, are peculiarly acceptable to Him, and will ever bring reply. Miriam had equal power to pray and be heard, as Rebekah, Hannah, and other female characters of Scripture; but her punishment was no doubt to be increased by the painful feelings which, if she were not quite hardened, must have been excited by the appeal of Moses in her favor, and in receiving the remission of her sentence through him. It at once proclaimed his power with the Lord, which she had sought to

depreciate, and his still continued affection for herself. That the whole camp of Israel should halt in its march seven days for her alone,—that she should suffer less than were she shut out from her fellows in the act of travelling, argues pretty strongly, that her being a woman in no degree lessened her importance, or rendered the men of Israel less careful for her comfort. They could not have done more, had the chastised been Aaron in her stead. *G. A.*

NOTE. It should be borne in mind that Miss Aguilar is by birth and religion a Jewess, and that she writes in the interest of her sex and race.



MARRIAGE—among the Israelites, seems not to have been attended with any religious ceremonies. We read only that the feastings lasted seven days, and were attended with music and rejoicings. There was also a great display of splendor, for David compares the brilliance of the sun to a bridegroom. The bridegroom had young men to rejoice with him, the bride young women. Sometimes there were processions, with music, and myrtle and palm branches were carried. Marriage would seem in those days to have been a matter of course. None feared it, for life was so simple and sustenance so easy, that women and children were no burden. The women universally engaged in labors of the house, in cooking and weaving and the making of clothes. Sarah, who was a princess the wife of a rich man, dressed the meat and cooked it with her own hands. Children were desired, and were considered a crown and honor to a man. Virginity and sterility were both looked at as misfortunes, and Jephtha's daughter bewailed her hard fate upon the mountains. It was their law too, that a man should marry his brother's wife if he died without children. We hear of no schools except those of the Prophets, which were intended for a small and select class. What education children had was given them at home, and seems to have been limited to some knowledge of the sacred writings.

Among the occupations mentioned for women, we find that of porter or door-keeper. They were so employed at the doors of kings, and she who kept that of Ishbosheth was engaged in picking corn. They lived, however, separated from the men and very retired.

It appears that the law (Exodus xxi. 7) gave fathers power to sell their daughters, and at first this was in the way of marriage; but afterward they sold them to their creditors; in Nehemiah's time the poor sold their children and bewailed themselves that they had not wherewith to redeem those sold into slavery.

XV.

DEBORAH.

ALL HAD NOT BOWED THE KNEE TO BAAL—DEBORAH A PROPHETESS AND A
JUDGE—BARAK'S ANSWER—HER SONG—HER CHARACTER.

THE promised land was gained, deeds of extraordinary valor and military skill and prowess marked its conquest and subdivision ; but God's express command was disobeyed ; and, in consequence, the tribes, even after they had settled in their respective territories, were continually "doing evil in the sight of the Lord," and at war, as a chastisement, with their idolatrous neighbors. God had ordained the extermination of the former inhabitants of Palestine, because of their fearful state of idolatry, and various abominations. He had deferred bringing in the seed of Abraham to their appointed land, because "the iniquity of the Amorites was not yet full." He might in His wisdom have exterminated them by fire, water, or disease ; but He appointed the swords of the Israelites as the instruments of His wrath, simply to try their faith and obedience, and bid them *earn* the rest, peace, spiritual and temporal glory, which he had held forth as the recompense of perfect obedience.

This fact is very frequently disregarded in a mere superficial reading of the history of Canaan. There are those even to doubt and cavil at the ways of their God, because He com-

manded His people to obtain possession of the promised land at the edge of the sword ; forgetting that so doing was at once a punishment for those who had insulted Him by all their awful iniquities (having full power to subdue sin, and keep in the straight path, as did the inhabitants of Mesopotamia even without direct revelation), and also to try the obedience of His people. Disease, fire, or flood, would have accomplished the first of these designs equally with the plan adopted ; but not the second. Yet the former would at once have been recognized as the hand of God ; no one questioning the agency of either the deluge, the destruction of Sodom, or the earthquake and the plague, punishing the rebellion of Korah. Why then should not the sword of slaughter be traced to the same Divine ordination, whence alone in fact it proceeded ?

The Israelites, however, failed in their commanded obedience. Instead of exterminating, they entered into friendly leagues with the enemies and insulters of their God ; and the Eternal, in His just anger, permitted them, in consequence, to remain as “ thorns, and pricks in their sides, and their false gods as a snare unto them.” And so it was : “ they took their daughters to be their wives, and gave their daughters to their sons, and served their gods ; and the children of Israel did evil in the sight of God, and forgot the Lord their God, and served Baalim and the groves.” And this fearful state of things occurred repeatedly ; rousing the anger of the Lord each time to sell them into the hands of their enemies, and yet whenever they cried unto Him, in returning faith and repentance, His infinite mercy raised up deliverers in whom He put His spirit, and saved them.

Othniel, the nephew and son-in-law of Caleb, Ehud, and Shamgar, had each in his turn been thus selected by the Lord ; and during their respective sways Israel was at rest and obedient. But between each, they had relapsed into idolatry and rebellion and after the deaths of Ehud and Shamgar, who appear contemporaries, falling anew into evil, the Eternal sold

them into the hands of Jabin, king of Hazor, who mightily oppressed them twenty years, and caused them again to cry unto the Lord.

But even in these periods of anarchy and rebellion, all were not idolatrous. There must still have been many "seven thousands who had not bowed the knee to Baal," else would not the Lord have thus repeatedly compassionated and relieved them. Amongst these faithful few, the law was of course followed, and the people judged according to the statutes given through Moses. Had there been the very least foundation for the supposition of the degrading and heathenizing the Hebrew female, we should not find the offices of prophet, judge, military instructor, poet and sacred singer, all *combined* and all *perfected* in the person of a woman; a fact clearly and almost startlingly illustrative of what must have been their high and intellectual training, as well as natural aptitude for guiding and enforcing the statutes of their God, to which at that time woman could attain.

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm-tree of Deborah, between Ramah and Bethel, in Mount Ephraim: and the children of Israel came unto her for judgment." This simple description evinces that the greatness of high Deborah consisted not at all in outward state, in semblance of rank, or in any particular respect or homage outwardly paid her; but simply in her vast superiority of mental and spiritual acquirements, which were acknowledged by her countrymen, and consequently revered. The office of judge in Israel was not hereditary. It only devolved on those gifted to perform it; and, by the example before us, might be held by either sex: rather an *unsatisfactory* proof of the degradation of Jewish women. We are expressly told that Deborah was a prophetess, and "the wife of Lapidoth." Now, by the arrangement of this sentence, confirmed by the context, it is very evident that Deborah was a prophetess in her own person,

wholly and entirely distinct from her husband, who was a mere cipher in public concerns. The Eternal had inspired her, a WOMAN and a WIFE in Israel, with His spirit expressly to do His will, and make manifest to her countrymen how little is He the respecter of persons; judging only by hearts perfect in His service, and spirits willing for the work: heeding neither the weakness nor apparent inability of one sex, compared with the greater natural powers of the other.

Yet so naturally are her public position and personal gifts described, that we cannot possibly believe her elevation to be an extraordinary occurrence, or that her position as a wife forbade her rising above mere conjugal and household duties. We never hear of a slave, or leper, or heathen, being intrusted with the prophetic spirit of the Eternal, simply because the social condition of such persons would and must prevent their obtaining either the respect, obedience, or even attention of the people. For the same reason, had woman really been on a par with these, as she is by some declared to be, she would never have been intrusted with gifts spiritual and mental, which Deborah so richly possessed. She never could have been a prophetess, for her words would only have been regarded as idle raving. She could never have been a judge, from the want of opportunities to train and perfect her intellect, and to obtain the necessary experience. Now it is clear that instead of this, her natural position must have been so high, that there needed not even adventitious state and splendor to make it acknowledged; and her intellect and judgment so cultivated, as not only to bring the people flocking to her for judgment, but to occasion Barak's refusal to set out on a warlike expedition unless she accompanied them.

We find the first recorded instance of her using her prophetic power in Judges iv. 6: "And she sent and called Barak the son of Abinoam out of Kedesh Naphthali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thou-

sand men of the children of Naphthali and the children of Zebulun? And I will draw unto thee Sisera, the captain of Jabin's army, and his chariots and his multitudes; and I will deliver him into thine hand. And Barak said unto her, *If thou wilt go with me*, then I will go: but if thou wilt not go with me, then will I not go. And she said, I will surely go with thee: notwithstanding, the journey shall not be for thine honor; for the Lord will sell Sisera into the hand of a woman."

We should be at a loss to understand the feeling in Barak, which impelled his reply, might we not infer it from Deborah's rejoinder. It would appear that, like many of his countrymen, while he obeyed, he was still wanting in the perfect faith which would have given him a glorious triumph in his own person. The presence of Deborah could in no way give him greater increase of safety and glory, than had he gone without her. She was but the instrument of the Lord, making His will known to her fellows. The words were not hers, but God's; and Barak should have acted on them without either reservation or doubt. Instead of which we find him making a *condition* to his obedience; and refusing to obey, if that condition were not complied with. What could the presence of a woman avail him? Her being a prophetess gave him no more assurance of conquest than the word of the Lord had already done; and *because he trusted more in the woman than in her God*, the journey would not be to his honor; a woman's hand should accomplish that complete downfall of Sisera, which would otherwise have accrued to his individual glory. It is evident that this is the real rendering of this rather obscure sentence, else we should not have it so expressly stated that the "journey would not be for his honor."

Deborah however arose, and went with Barak, first to collect the necessary troops from Zebulun and Naphthali, and then to Mount Tabor, where Sisera and his immense armament of nine hundred chariots of iron, besides infantry.

marched to meet them. Still we find Barak but secondary, doing nothing without the word of the Lord through Deborah. And Deborah said, "Up! for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after them;" and the Lord gave them such complete victory, that but Sisera escaped, to receive his death at the hand of a woman, according to the Eternal's word. Nor was it a single victory, for "the hand of the children of Israel prospered against Jabin, king of Canaan."

We next find Deborah exercising that glorious talent of extempore poetry only found amongst the Hebrews; and by her, a woman and a wife in Israel, possessed to an almost equal degree with the Psalmist and prophets, who followed at a later period. Her song is considered one of the most beautiful specimens of Hebrew poetry, whether read in the original, or in the English version. We find her taking no glory whatever to herself, but calling upon the princes, and governors, and people of Israel to join with her in "blessing the Lord for the avenging of Israel." In the fourth and fifth verses, she alludes, by a most beautiful figure, to the power of the Eternal. That before Him "the earth trembled, and the heavens dropped, and the clouds dropped water. And the mountains trembled, even Sinai, before the Lord God of Israel," thus manifesting that His power, not man's, had brought delivery to Israel. Then in the sixth and eighth verses she describes the condition of the people before she arose a mother in Israel; that they were compelled to travel in by-paths, because of the high roads all being occupied by their foes; and from the villages all the inhabitants had ceased, from their being continually exposed undefended to the enemy. Nor was there a shield or spear seen in the forty thousand of Israel. The simplicity and lowliness of the prophetess's natural position, is beautifully illustrated by the term she applied to herself—neither

princess, nor governor, nor judge, nor prophetess; though both the last offices she fulfilled—"until I, Deborah, arose, until I arose a MOTHER in Israel." She asked no greater honor or privilege for herself individually, than the being recognized as the mother of the people whom the Lord alone had endowed her with power to judge. "My heart is towards the governors of Israel," she continues, "that offered themselves willingly among the people. Bless ye the Lord," meaning those who, rising from the idolatry and sloth which encompassed the people, offered themselves willingly for the service of the Lord. She bids them speak,—all classes of people,—from those princes who rode on white asses, and those who sat in judgment, and those who walked by the way, to even the drawers of water who had before been harassed by the noise of the archers coming forcibly to disturb their domestic employments; and all were to rehearse the righteous acts of the Lord, for to Him alone they owed their preservation. "The Lord made ME have dominion over the mighty," she says in verse thirteen, thus retaining her own dignity and power in Israel, yet tracing it to the Eternal, not to herself. The poetry describing the downfall of their foes, calling forth the imagery of nature to give it force and life; the death of Sisera, and the waiting and watching of his mother at her lattice—"Why is his chariot so long in coming? why tarry the wheels of his chariots?" and the answer, alike from her ladies and her own heart, "Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colors, a prey of divers colors of needlework, meet for the necks of them that take the spoil?" as if to fail with his mighty armament were impossible; and thus sung by the lips of the conquerors, infused with a species of satire, giving indescribable poignancy to the strain; and then the glorious conclusion, "So let all thine enemies perish, O Lord: but let them that love thee be as the sun when he goeth forth in his might;" form altogether one of the sublimest strains of spiri-

tual fervor in the Bible ; and mark forcibly, by her conduct, both as prophetess and judge, that in Deborah, even as in Gideon, David, and the prophets of later years, God disdained not to breathe His spirit, but made a WOMAN His instrument to judge, to prophesy, to teach, and to redeem.

“ And the land had rest forty years,” we are told at the conclusion of Deborah’s song ; words which, as no other judge is mentioned, would lead us to infer that Deborah continued “ a mother in Israel ” all that time, retaining the people in fidelity, and consequently in temporal and spiritual peace. Even if she did not live herself to govern all those years, it is evident that her influence and instructions were remembered and acted upon, for it was not till *after* these forty years that “ Israel again did evil in the sight of the Lord,” and so again required a redeemer, which was granted in the person of Gideon.

The silence preserved regarding the subsequent life and death of Deborah, is a simple confirmation of the meekness and humility with which we found her judging Israel under her own palm-tree, before being called to a more stirring scene. The land was at peace, the power of prophecy and foresight in military matters was no longer needed, and Deborah resumed her personally humble station, evidently without any ambitious wish, or attempt to elevate her rank or prospects. It was enough that she was useful to her countrymen ; that she was a lowly instrument in the Eternal’s hand to work them good. What, now, did she need to satisfy the *woman nature*, which she still so evidently retained ? Her judgments, her works, are covered with the veil of silence, but we learn their effects by the simple phrase, that “ the land had rest forty years ”—the land, the whole land, not merely that which was under her direct superintendence. Virtue, holiness, and wisdom, though the gifts of but one lowly individual, are not confined to one place, when used, as were Deborah’s, to the glory of God, and the good of her people. Silently,

and perhaps unperceived, they spread over space and time ; and oh ! how glorious must be the destiny of that woman, who, without one moment quitting her natural sphere, can yet by precept, example, and labor, produce such blessed effects as to give the land peace, and bring a whole people unto God !

In a *practical* view, perhaps, the character of Deborah cannot now be brought home to the conduct of her descendants, for woman can no longer occupy a position of such trust and wisdom in Israel ; but, *theoretically*, we may take the history of Deborah to our hearts, both *nationally* and individually. With such an example in the Word of our God, it is unanswerably evident that neither the Written nor the Oral Law could have contained one syllable to the disparagement of woman.

Men were in no condition to have permitted the influence of woman, had they not been accustomed, by the constant and emphatic enjoinders of the law, to look on her with respect, consideration, and tenderness. Mentally and spiritually, Deborah was gifted in an extraordinary degree, leading us to infer that the women of Israel must have had the power to cultivate both mind and spirit, and to delight in their resources, for we have the whole Bible to prove that the Eternal never selected for the instruments of His will, any but those whose hearts were inclined towards Him, even before He called them—witness the history of Abraham, Joseph, Moses, David, and others. All and every talent comes from God, but will not work and influence by His sole gift alone. They are given to be improved, persevered in, perfected, by those to whom they are intrusted, and then used in the service of their Giver. It is evident, then, that Deborah had the *inclination* and the *power* to cultivate, perfect, and use the gifts of her God ; and this would have been quite impossible, had her social condition been such as the enemies of *scriptural* and *spiritual* Judaism declare. With the history of Deborah in their hands, the young daughters of Israel need little other defence or argu-

ment, to convince their adversaries that they require no other creed, nor even a denial of the Oral Law, to teach them their proper position, alike to themselves and their fellows, and in their relative duties towards God and man.

Deborah being a wife, confirms this yet more strongly. There must not only have been a perfect freedom of *position*, but of *action*; even more than is found in the history of any modern nation, for we do not find a single instance of a wife being elected to any public office requiring intellect and spirituality, secular and religious knowledge, so completely distinct from her husband. Yet the history of Deborah in no way infers that she was neglectful of her conjugal and domestic duties. There is an unpretending simplicity about her very greatness. The very fact of those she judged coming to her under her own palm-tree, supposes her quiet and retired mode of living. She never leaves her home, except at the earnest entreaty of Barak, which urges her to sacrifice domestic retirement for public good. To a really great mind, domestic and public duties are so perfectly compatible, that the first need never be sacrificed for the last. And that Lapidoth in no manner interfered with the public offices of his wife, called as she was to them by God Himself through His gifts, infers a noble confidence and respectful consideration towards her, evidently springing at once from the national equality and freedom tendered to Jewish women; and from a mind great enough to appreciate and value such talents even in a woman; a greatness not very often found in modern times.

To follow in the steps of our great ancestors is not possible, now that the prophetic spirit is removed from Israel, and the few public offices left us fall naturally to the guardianship of man; yet many and many a Jewish woman is intrusted with one or more talents direct from God; and if she can stretch forth a helping hand to the less enlightened of her people, let her not hold back, from the false and unscriptural belief that

woman cannot aid the cause of God, or in any way attain to religious knowledge. His word is open to her, as to man. In Moses' command to read and explain the Law to all people, woman was included by name. And now the whole Bible, Law, Historical books, Psalms, and Prophets, are open to her daily commune, and shall it be said that she has neither the right nor the understanding to make use of such blessed privilege? Shame, shame on those who would thus cramp the power of the Lord, in denying to any one of His creatures the power of addressing and comprehending Him, through the inexhaustible treasure of His gracious word!

Every married woman is judge and guardian of her own household. She may have to encounter the prejudices of a husband, not yet thinking with her on all points; but if she have really a great mind, she will know how to *influence*, without in any way *interfering*. She will know how to serve the Lord in her household without neglecting her duty and affection towards her husband; and by domestic conduct influence society at large, secretly and unsuspectedly indeed, but more powerfully than she herself can in the least degree suppose.

To unmarried women, even as to wives, some talent is intrusted, which may be used to the glory of its Giver. Life is not lent us to be frittered away in an unmeaning little satisfactory run of amusements, or often in their mere fruitless search. There surely is some period in a single woman's existence when the hopes, ambition, and even favorite amusements of girlhood must come to an end. Because unmarried, is woman still to believe herself a girl, hoping for, and looking for, a change in her existence, which will in reality never come? Would it not be wiser and better, ay, incalculably happier, if woman herself withdrew from the sphere of exciting hopes and pleasures which she had occupied in girlhood? If she sought perseveringly and prayerfully some new objects of interest, affection, and employment, which she

might justly hope would become a stay and support in rapidly advancing years, and thus entirely prevent the ennui, and its attendants, love of gossip, frivolity, and often sourness and irritability, which are too generally believed to be the sole characteristics of single (and so of course supposed disappointed) women? Have we not all some precious talent lent us by our God, and for the use of which He will demand an account? Is there not the whole human family from which to select some few objects of interest, on whom to expend some of our leisure time, and draw our thoughts from all-engrossing self? Were there but one object on whom we have lavished kindness, and taught to look up to God and heaven, and to walk this earth virtuously and meekly—but one or two whom, had we the pecuniary means, we have clothed and fed—a sick or dying bed that we have soothed—a sorrowing one consoled—an erring one turned from the guilty path—the repentant, or the weak, strengthened and encouraged—we shall not have lived in vain; or, when we come to die, look shudderingly back on a useless life and wasted gifts; on existence lost in the vain struggle to arrest the flight of time, and still seek hope and pleasure in thoughts and scenes, whose sweetness has been too long extracted for aught to remain but bitterness and gall. Deborahs, in truth, we cannot be; but each and all have talents given, and a sphere assigned them, and, like her, all have it in their power, in the good performed towards man, to use the one, and consecrate the other to the service of their God.

G. A.

XVI.

NAOMI.

MOAB—PROSPERITY AND ADVERSITY—AN EXILE—HER DAUGHTERS WEPT—RUTH'S CHARACTER—AT BETHLEHEM—THE BARLEY HARVEST—BOAZ—AT HIS FEET—HIS WIFE—UNSELFISH LOVE.

WE now come to a portion of our history as women of Israel, which, from the loveliness of female character that it displays, has in neither history nor romance been equalled. In the Bible it is termed the book of Ruth; but as Ruth does not properly belong, by birth and ancestry, to the women of Israel, Naomi must be the subject of our consideration. With her history, however, Ruth is so entwined, that we cannot reflect on the one without also pausing on the touching beauty of the other.

The country of Moab, situated in the northeast part of Arabia Petræa, was separated from Judea by the desolate tract of the Dead Sea, and the river Arnon. It could not probably be said ever to have formed part of the land of Canaan; but was one of those nations which the Eternal expressly commanded His people to spare: see Deut. ii. 9.

The Dead Sea was also the boundary of the tribe of Judah; and it is rather a remarkable fact, that Judah and Simeon are the only tribes of Israel who appear to have driven out all the previous Canaanitish possessors. Judah was the first appointed

by the Most High to go up against the land ; and, accompanied by his brother Simeon, evinced not only more obedience but more valor and military skill. We do not read of them, as of Benjamin, Manasseh, Ephraim, Zebulun, Asher, Naphthali, and Dan, who, with scarcely any fighting, entered into peaceful covenants with the Canaanites, and permitted them to dwell with them even in their cities. Nor, in consequence, do we find recorded of the tribe of Judah, those awful crimes and wilful idolatries practised by his brethren. In the early part of Jewish history, Judah was undoubtedly the most faithful tribe, else had he not been the chosen branch, from which, in God's own time, will spring our Restorer and Messiah.

Elimelech was a man of this valiant tribe, and, in consequence of a severe famine which devastated Judea (the punishment, in all probability, of national sin), he removed his family, consisting of a wife and two sons, to the country of Moab, not far distant from their native city, Bethlehem-Judah or Ephratah. Elimelech died in Moab, not very long after he sojourned there ; and his two sons, Chilion and Mahlon, took them wives of the women of Moab, and dwelled there about ten years. Such unions were contrary to the given Law of God ; and we may infer that, notwithstanding the virtue and attractions of those selected, the act itself as disobedience was displeasing in the sight of the Lord, from the early deaths, without leaving children, of Elimelech's two sons. This, however, is a mere suggestion which may or may not be, and does not infer Divine displeasure against either Orpah or Ruth ; as those not under the Law were not bound by its instructions.

During the lifetime of her husband and sons, we hear nothing of Naomi ; but it is by her conduct and sentiments in adversity, and the strong affection borne towards her by her daughters-in-law, that we may judge of her previous character.

A faithful wife, an affectionate mother—gentle, meek, trusting—manifesting a simple, guileless piety in every relation,

every circumstance of life; such she must have been, or we should not find her in affliction the character which the Word of God displays.

It is not always in prosperity that we discover the true graces of a spiritual character. The quiet, unostentatious discharge of domestic duty—the fond, unwavering affections of domestic life—these strike us not; nay, we often pass them by, wondering at the simplicity and tame-spiritedness which can rest content in such unexciting scenes. But when adversity comes, and strength and piety is to an extraordinary degree displayed, then it is we learn that it *is* in unexciting scenes woman's character is best matured; and we may chance to envy those whom we had before almost despised.

The heart of the Hebrew widow yearned towards that lovely land, from which she had been so long a willing exile for her husband and children's sake—yearned towards it, for it was the land of her brethren, where the Lord had set up His only Tabernacle; where His law had assured her of His especial protection—for she was a *widow* in Israel; where her full heart could pour itself before Him in the congregation of her people—could worship Him in all points according to His law. In Moab she was alone of her race and faith. No wonder she yearned once more to rest in her native land; or that, lonely and aged as she was, she should yet set forth on the weary way. Another reason, also, might thus have urged her: she heard that “the Lord had visited His people with bread,” and, therefore, she was no longer guiltless in continuing to sojourn in a heathen land.

Accompanied by her daughters, she departed from “the place where she was;” but, after going some little way together, she tenderly besought them to return, each to her mother's house, praying that the Lord might deal kindly with them, even as they had dealt with the dead and with her; and grant them each rest and peace, with a husband of their own people. Then she kissed them, and they lifted up their voices and

wept, saying, "We will surely return with thee unto thine own people." They had lived with her ten years—a long period for the character and conduct to have been tried—and we see what Naomi's must have been, by the grief of her two daughters—unable to part with her, even to return to their own parents. To Naomi, such separation must also have been a heavy trial; but she was too unselfish to wish them to accompany her to a land of strangers. With renewed tenderness, then, she sought to turn them from their purpose, telling them she might no longer give them husbands; thus alluding to the law of her people, which commands the brother or nearest kinsman of the deceased to take unto himself the childless wife; and then only do we hear this meek and pious mother in Israel revert to her heavy affliction. "It grieveth me much, for your sakes, that the hand of the Lord is gone out against me." She recognized the hand of the Lord, and met her individual sorrows not only with uncomplaining resignation, but feeling yet more deeply for her daughters than for herself, and seeking to console them—leaving her own consolation to Him who had smitten and would heal. No wonder that her fond words increased their grief and bade them weep again: but the effect on the sisters was different. Orpah was one of the many, feeling painfully at the moment, passionately desirous to evince that she felt, but liable to be easily diverted from her purpose. Penetrating no deeper than the surface, she perhaps believed Naomi's words as neither desiring nor requiring her further company; and, therefore, repeatedly she kissed her mother-in-law and wept, but at length turned back to her own home. Much as she loved the aged Naomi, earnestly as she wished to serve her, she had not sufficient firmness and steadiness of character to *act of herself*, and set at naught the persuasions of affection. Gentle and yielding, it was easier for her to *grieve* than to *act*; and is not this the nature of many women? They fear to abide by their own judgment when two alternatives are presented to them. They hesitate

and linger, fearing to commit themselves by decision, and so are guided by a breath. Accustomed to express all their own impulses and feelings without regarding others, such natures cannot possibly understand those firmer and less selfish ones, who would do violence to their own wishes, to secure what may seem the greater share of happiness for another. That Orpah was one of these, solves her conduct far more justly and agreeably than to suppose her, as many do, merely *professing* a love and regret which she could not really feel—else, she too would have followed Naomi. Orpah was woman in her *weakness*; Ruth, woman in her *strength*; and both are as beautifully true to woman's nature now as then.

Ruth's own unselfish character gave her the clue to her mother-in-law's words. She could understand that Naomi might persuade them to return home, and yet cling to them as her last ties on earth. To Ruth, action was better than passive grief, deeds than the tenderest words; and, therefore, when Naomi besought her to follow her sister-in-law, and return to her own people, Ruth's sole answer was couched in words exquisitely illustrative of the deep tenderness, the firm devotion, the beautiful deference of her individual character:—"Entreat me not to leave thee, or to return from following thee. Whither thou goest, I will go; and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God. Where thou diest, I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part me and thee!"

Not the most carefully studied oration could breathe more undying, changeless, self-submitting devotion, than these few and simple words. Naomi was evidently poor. The riches of the Hebrews did not consist then of such wealth as would provide for their families after their death; land and its produce constituted their possessions; and these, where there were no males to cultivate, could not prevent the female survivors from being poor as well as bereaved. Naomi's return

to her own land would, of course, according to the law of God, secure her provision ; but in the constant rebellion and disobedience of the people, it was precarious and uncertain—she might not even be recognized by her countrymen, so long a time had elapsed since she had left Ephratah. By her earnest entreaties for her daughters to return, it is evident that sufficiency and comfort marked their own homes. Yet Ruth unhesitatingly resigned them all to share her mother-in-law's fate, whatever it might be. Bidding farewell to the friends, scenes, and associations of her youth, not for a time, but for a life, some cause for this pure devoted love there must have been. Ruth's simple words not only reveal the beauty of her own character, but that of the aged Naomi. Affection is ever the impulse to devotion and unselfishness. The human heart ever needs something to which so to cling as to be drawn out from self, and Ruth was not a character to devote her affections and energies to an unworthy object. We know what the character of Naomi must have been in those ten or twelve years of which we hear nothing, by the simple devotedness of Ruth in her adversity.

And what a comfort to that lone heart must have been the soothing words and "steadfast-mindedness" of the Moabitish damsel. Must not she whom we shall find, under every circumstance of joy or grief, looking to the Lord alone, and tracing all things from His Almighty hand, have felt this comfort came from Him—and that even then she had not trusted in vain? In the midst of affliction He sent consolation ; in her deepest loneliness, raised up an earthly friend. Here, as we have already seen in the love of Isaac for Rebekah, we find the tender compassion of the Eternal for His creatures manifested in giving human comfort ; He not only pours spiritual balm into the bleeding heart, but provides some being on whom its quivering affections may again find rest, and whose faithful love shall fill the aching void. To the bereaved wife and mother, left in her old age alone, a withered

tree from which every leaf and flower has gone, with no hope of ever bearing more, Ruth's affection must have been indeed a precious balm. Without her, Naomi had been *alone*, and oh, at all times, how fearful is the suffering included in that word! Yet more in the adversity of bereavement and old age!

We do not hear how long the travellers journeyed, but Holy Writ simply, yet forcibly, brings before us the wonder and sympathy excited by the Bethlehemites on Naomi's return, "and it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, 'Is this Naomi?'" Can we not fancy the whole city flocking to look upon the travellers, to discover if indeed the rumor of Naomi's return could be correct—and anxious, if it were, to give her kindly welcome? Struck by her look of years and sorrow, remembering her only as the fair and pleasant-looking wife of Elimelech, then in her freshest prime, marvelling one to another, can this indeed be Naomi? It is a complete picture of that primitive union of family and tribe, peculiar to early Judaism. Men were not then so engrossed with self, as to feel no sympathy, no interest, out of their own confined circle. They could spare both time and feeling to "be moved" at the return of a countrywoman, who had been absent so long; and to grieve with her at those heavy afflictions which caused her to reply to their eager greetings, "Call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me; I went out full, and the Lord hath brought me home again empty. Why then call ye me Naomi, seeing that the Lord hath testified against me, and the Almighty hath afflicted me?"

Again we find Naomi in meek submission referring all the events of her life to her God, yet uttering no complaint; she alludes to her heavy afflictions indeed,—alludes to them *as afflictions*, as God himself ordained—not as some enthusiasts would seek to persuade us, that all bereavements are to

be considered joys, and so received with thanksgiving and praise; that pain is not to be pain, if sent by the hand of the Lord. This is not the spirit of the Jewish religion, as taught and practised in the Bible. Our Father demands not such violence done to the heart which He hath so mercifully and so wisely stored with such vast capabilities of pleasure and of pain. He demands not that sorrow is to be looked on as joy, and joy to be despised as leading us far from Him. When He tries us in affliction, where would be its spiritual improvement in faith and submission, if we are to welcome it as joy? Where would be the trial of pain, if it be not pain? No! God loves us too well to forbid the healing and saving influence of that holy grief, which, without detaching us from the sweet and lovely links of earth that He Himself vouchsafed, will yet lead us to Him, convinced that He afflicts for our eternal good; that He acts, even in bereavement, through His changeless love, and that He who smote, in His own time will heal. No sorrow has yet been soothed by the vain philosophy which would seek to lessen either its pang or its extent. The sufferer must weep and mourn awhile; but if it be in the spirit of Naomi there will still be comfort found.

Naomi makes no complaint; but how deeply she feels the contrast between her return to, and her departure from, Bethlehem, we read in her shrinking from the name of her youth, which, signifying pleasantness, sweetness, and grace, too painfully recalled the days when those terms were applicable, not only to the charms of her personal character, but the pleasantness and sweetness of her daily life. Bitterness and sadness were more applicable to her present lot, than the sweetness and joyance which had characterized it heretofore; and therefore she bids them call her *Mara*—but it is not complaint; it is but the natural shrinking of humanity from the memory of the past, contrasted with the suffering of the present.

It was at the beginning of the barley harvest Naomi and her daughter-in-law arrived at Bethlehem. There, it appears

from the context, the former sought a retired and very humble dwelling. Notwithstanding that she had a wealthy kinsman, of the family of Elimelech, who, had she applied to him, was bound by the law to give her all the relief she needed, the gentle, unassuming nature of the widow preferred retirement and lowliness, to *claiming* the attention of her wealthy kinsman. The contrast between their respective positions was too great; and how beautifully does this shrinking from making herself known to Boaz, or even from revealing his existence to Ruth, betray her gentle dignity!—and that self-esteem, ever proceeding from true piety. The character of Naomi is consistent in all its parts, forcibly marking one who, from youth to age, was found true to herself and to her God.

The holy narration tells us, that “it was *Ruth’s* hap to light on a part of the field belonging to Boaz.” Had she known his near connection, her refinement and delicacy of feeling would have led her to any other field in preference. The whole scene which follows is a most beautiful illustration of the domestic manners and customs of the early Jews, and all in exact accordance with the given law. The kind and conciliatory manner of Boaz, “the mighty man of wealth,” to his dependents; his salutation, and their reply; evince how completely the thought and recollection of the God of Israel was entwined with the daily work of his people. The intimate acquaintance which Boaz must have had with all his household, male and female, from his instant discovery of the youthful stranger, and the reply of the reapers, all breathe a refinement and civilization of feeling and action, found at this period only amidst the people of the Lord.

Boaz confirmed the kindness of his dependents, by addressing Ruth in words of such gentle courtesy, peculiarly adapted to reassure and soothe her. He not only tells her to glean in his field alone—there was no need for her to go farther—but

to abide by his maidens, thus removing unconsciously all painful feelings on her being a Moabitish stranger, which would keep her aloof. He told her, too, to follow close after the reapers, that she should receive neither harshness nor insult, and when she was athirst, to drink freely from that which the young men had drawn.

With the respect ever proffered to real goodness, and astonished at such unexpected kindness, Ruth replied in words, the meekness and humility of which increased Boaz's prepossession in her favor, and confirmed all which rumor had already proclaimed concerning her. "Why have I found grace in thy eyes," she said, "that thou shouldst take this knowledge of me, seeing I am a stranger?" And how must her heart have throbbed with natural pleasure at Boaz's rejoinder, "It hath been fully showed me all that thou hast done unto thy mother-in-law, since the death of thine husband: how thou hast left father and mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Deserved approbation is sweet, however some stern Stoics may say that virtue is its own reward, and if conscience approves we need no more. Ruth must at once have felt that it was not the mere kindness springing from a good heart, which dictated Boaz's conduct to her, but that she was known and appreciated, stranger as she was. A coarser and more worldly nature than that of Boaz, even while it equally benefited, would have *exalted itself*, not the being it served; would have manifested kindness only because it would obtain personal praise, and care little for the feeling of the person served. Boaz, on the contrary, removed the idea of obligation to himself by elevating Ruth, and making her believe that to her own virtue, not to his kindness, she owed the attention she received. "Let me still find favor in thy sight, my lord," was her grateful reply; "for

thou hast comforted me, and hast spoken friendly to thy handmaid, though I be not like one of thine own handmaidens." We never find Ruth forgetting her origin, nor in any way assuming the privileges which her acceptance of and belief in Naomi's God might naturally have assigned her; a lowliness which secured her, unasked, the privileges which, from a contrary conduct, would, no doubt, have been refused.

Not content with desiring her freely to share the meal provided for his reapers, Boaz himself reached her the "parched corn,"—seeing that she ate till she was sufficed; and when she rose up again to glean, he gave orders to let her glean amid the sheaves, and reproach her not, and also "to let fall some handfuls on purpose for her." His generosity, and her own perseverance, enabled her to take home an ephah of barley. And Naomi, eager to bring her child refreshment, not knowing how she might have fared during the day, "brought forth and gave to her the food which she had reserved for her;" affectionately asking from her, at the same time, where and what she had gleaned, and fervently blessing him who had thus taken knowledge of her. Ruth's reply elicited a burst of thanksgiving from Naomi. "Blessed be the Lord, who hath not left off his kindness to the living and the dead." She felt it was no chance, but her God, who had guided Ruth to the field of their kinsman, and infused his heart with kindness towards her. Convinced now that their restoration to their rights would be brought about by the direct agency of her God, she no longer scrupled to impart to Ruth the near relationship of Boaz; and when Ruth repeated his injunctions, to keep fast by his young men until they had ended all his harvest, Naomi, still tracing divine agency, gladly replied, "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." And Ruth, in unquestioning obedience, "kept fast by the maidens of Boaz, to glean unto the end of the barley and wheat harvest, and dwelt with her mother-in-law." Not all that was in all proba-

bility reported of her devotion and beauty, could tempt her to turn aside from her lowly path of usefulness and good. Novelty and change could have had no glare for her, or she might have restlessly longed to join the gleaners of other fields. She was too grateful for the friendly kindness of Boaz, too devoted to her mother-in-law, to wish to go beyond the field of the former, or the humble house of the latter. "Where thou lodgest I will lodge," she had said, and her words were but the index of her actions.

But the time had now come when her earthly lot was to undergo a material change. Naomi, who had, in all probability, passed the intervening days in thought and prayer, determined on seeking the rest and prosperity of her devoted daughter, according to the dictates of the law. She therefore gave Ruth the necessary directions—directions which to us may appear strange, and even revolting, but which seem, in the time of Naomi, to have been authorized by custom, and, therefore, containing nothing whatever indelicate or forward. To Ruth, as a Moabitess, the whole proceedings might have felt unusual, and perhaps even painful; but we have neither remark nor hesitation. She asks not wherefore, but simply says, "All that thou sayest unto me I will do." She had *proved* the affection and wisdom of her mother-in-law much too long to doubt them now, however her own feelings and judgment might shrink from the course of action proposed. Naomi's influence had ever been that of *love*, not of authority, and therefore was she ever sure of unquestioning obedience.

Human means Naomi refused not to adopt, but still she left the entire *end* of these means to the justice and mercy of her God. She knew that in His hand was the heart of Boaz, and therefore she merely told Ruth how to obtain his attention, leaving it to him "to tell thee what thou shalt do;" convinced that the Lord, in whom she *trusted*, would order the end aright.

All took place as she had anticipated.

Waking in terror at midnight—a terror not a little increased by finding some one lying at his feet—Boaz demanded, “Who art thou?” and received such a reply as at once calmed his affright, and roused him to a renewal of all the nobleness and generosity of his character. Some of our Hebrew translators of this book suppose Ruth’s words, “Spread, therefore, thy skirt over thine handmaid, for thou art a near kinsman,” to signify, “Give me thy protection as a husband;” and, as such, was in exact accordance with the law; we rather incline towards the opinion.

The reply of Boaz reassured the suppliant; for steadily she had adhered to the straight path of duty, “following neither young men, neither rich nor poor,” so that the whole city “knew that she was a virtuous woman.” He proceeded to inform her that he was indeed their near kinsman, but there was one still nearer, whose duty it was to perform the husband’s part; but that if he refused, even he, Boaz, pledged himself to do so, as the Lord liveth, bidding her lie down till morning; but ere the day broke, so that one could recognize another, Ruth rose to depart, encouraged so to do by him. with whom she had so fearlessly trusted herself, and whose care for her reputation was tender and thoughtful as a brother’s. Nor did he send her away empty. Fearful lest she and her mother-in-law might be in want ere the business could be settled, he filled her veil with six measures of barley, with which she returned to her home; and Naomi bid her sit calmly down until they knew how the matter would fall.

There is no need to transcribe the events detailed in the fourth chapter, from the 1st to the 12th verse. A reference to the Word of God itself is all that is needed on the part of our readers, to impress them forcibly with the beautiful picture of the manners and customs of our ancestors which it presents. The gate of the city was always the place of public judgment, that all the people might be aware of what was going on, and give their suffrages, and witness for or

against. Thither Boaz repaired the very next morning after his interview with Ruth, and sat him down, waiting the appearance of the person he had named as the nearer of kin than himself. He hailed him on his approach, and the man willingly turned aside from his intended path, and sat down by the gate. Boaz next assembled ten elders, and stated his business. The field which Naomi wished disposed of, the kinsman seemed willing to redeem: but the remainder of his duty, to raise up the name of the dead to his inheritance, he refused, on the plea that to do so would interfere with his own inheritance; requiring Boaz, in consequence, to redeem the right for himself, as he, the nearest kinsman, could not; loosening at the same time his shoe, or glove, as some commentators believe, and giving it to his neighbor, as confirmation of his words. Boaz then addressed the elders and the people, bidding them be witness that he had purchased of the hand of Naomi all that was Elimelech's Chilion's and Mahlon's, and Ruth, the wife of Mahlon, to be his wife, that he might raise up the name of the dead, and so let it not be cut off from his brethren, or the gate of his place. And the elders of the people bore witness joyfully, coupled with earnest aspirations that the LORD might make the woman he had chosen, like Rachel and like Leah, who had built up the house of Israel; and that he himself might "do worthily in Ephratah, and be famous in Bethlehem."

And so he was: for as the great-grandfather of David, the name of Boaz must indeed be still famous in Judah, and dear to Israel. The uncomplaining submission and lowly trust of Naomi, and the filial obedience and devotion of Ruth, were both alike rewarded; for the latter not only became the wife of the generous and noble-minded Boaz, but, in due course of time, God granted her a son; and Naomi, who had believed herself but a withered branch, to which neither joy nor fruitfulness might ever return, "took the child and laid it on her bosom, and became nurse to it." We may read in the lively

greetings of the women of Bethlehem, the joy which this event occasioned, and their affectionate sympathy in Naomi's previous affliction. "Blessed be the Lord," they said, "who hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age, for thy daughter-in-law, who loveth thee, and who is *better to thee than seven sons*, hath borne him."

How beautifully do these words express the women of Israel's appreciation and love of the gentle Moabitess! The babe should be a restorer of Naomi's life, and a cherisher of her old age, *for he was Ruth's son*. She who had been to Naomi better than seven sons (in the Hebrew the number is unlimited), would not fail to rear up her child in such virtue and holiness as would make his name indeed precious in Israel and a blessing to his grandmother. Nor can we doubt that the affection and devotedness marking their mutual intercourse in adversity, was lessened in prosperity. The love which had been so mutually proved was not likely to decrease, but would rather deepen with every passing year.

With the genealogy of Boaz, down to David, this most interesting book concludes; and before we proceed to notice the beautiful lessons of domestic life which it inculcates, we would endeavor to prove how mistaken is the objection sometimes brought forward, that Ruth, a Moabitess, should have been the ancestress of David, the elected servant of the Lord. When Ruth resigned alike home, parents, and the gods of her youth, she voluntarily ingrafted herself upon the children of God; and we know that such ingrafting was permitted, not only from the Law, but from its after explanation by the prophets. In the Law we repeatedly find the command to save the *virgins alive*, even of those nations whom they were commanded to exterminate, that they might be brought to the worship of the One true God, and multiply Israel. In the Prophets we read, that those of the stranger, whether male or

female, who voluntarily accepted the covenants of the Lord, and kept His sabbaths and appointed feasts and ordinances, even had they been only eunuchs before, were (see Isaiah, chap. lxvi. 3-8), instead of being despised, to receive a place and a name in His house, better even than sons and daughters, an everlasting name which shall not be cut off, to be brought to the holy mountain, and made joyful in His house of prayer; and their burnt-offerings and sacrifices, the essential privilege of the Holy People, accepted on God's altar. In the Law, too, we find repeated injunctions,—“love ye the stranger, for ye were strangers in the land of Egypt;” and by the whole history of Ruth we see how precisely this law was obeyed. She was one of those coming under the denomination of “the stranger,” and who yet, from her acceptance of the Lord's sabbaths, covenants, &c., all of which is implied in her own words, “thy God shall be my God,” deserved and received the privileges enumerated above.

She was yet more than a daughter in His sight, because her acceptance of, and obedience to the Law, were entirely *voluntary*; not merely received from education and as heritage. That God is no respecter of persons, we read throughout the whole of His changeless word. Faithfulness and virtue, the *heart*,—but neither birth nor appearance—are valued by Him. And when, therefore, Ruth turns from all the associations and scenes of her youth, to adopt and accept the religion of Naomi, and faithfully serve her God, she is in act no longer a Moabitess (and is only called so to designate her as a stranger amidst Israel), but as worthy, if not even more so, to be the ancestress of David, than the lineal descendants of Abraham, who were Israelites, because God had selected them so to be; *not* for their own sakes, or their own worth, but simply for the love He bore, and the promise He made unto His favored servants. Ruth became an Israelite from *voluntary adoption*. Her filial devotion and reverence was the most exquisite illustration of *how* she not only

accepted, but obeyed the Law; and, from the character of David, still more than even his selection, we may easily infer how faithfully she not only obeyed the Law herself, but transmitted it to her descendants. That the Eternal should have selected a king whose great-grandmother was of Moabitish descent, cannot, then, we think, with any justice be brought forward as matter either of wonder or objection. If it were unlawful for any stranger to be ingrafted upon Israel we should not find so many laws regarding "the stranger" in the Mosaic code itself, nor their *practical commentary* in Isaiah, as quoted above. Her virtue and goodness gave her favor in the sight alike of God and man, and rendered her worthy of being the ancestress of that holy line whence the Messiah himself will spring—while her voluntary acceptance of the God, and of course the faith, of Naomi, removed from her own Moabitish birth all reproach, and gave her yet a dearer name in the eyes of God and of His people than even that of daughter.

To us, as women of Israel, the whole book of Ruth teems with unspeakable consolation and support. It is a picture so vivid of the manners, customs, ay, and even feelings of Israel at that period, that even Gentile writers are struck by it, and refer to it with high eulogiums on its touching beauty and impressive truth. Shall we then value it less, and refuse to draw from it the strong confirmation which it contains of our contested point—the refined and elevated position of the women of Israel themselves, and the tender yet respectful consideration with which they were regarded by their brethren? Will any one point of Naomi's character permit us to suppose, that during her husband's lifetime she was merely a slave, with neither religious, moral, nor intellectual training? Had she been such in Elimelech's lifetime, such she must have remained. Instead of which, from her determination to return to her own land, and worship her God once more amongst her own people, we perceive that she was a woman of

strong mind and unfailing energy; while from the affection of both her sons' wives, and the devotion of one, we must equally infer that she possessed, and in her domestic duties must have displayed, such winning and amiable qualities, as to call such affection forth; these characteristics, and all which follow—the refined and retiring dignity, the correct judgment, and also the patient faith in her God—all were quite incompatible with a degraded position either individually or socially. It is very clear, then, that not in any received Law of Israel could the position of the women of Israel have been that which our enemies so ignorantly report. If *two* Laws were in action at this period, one must have been an exact repetition of the other, or in a book like that of Ruth, so strikingly illustrative of the national character and customs, some difference must have been discernible.

If, then, the charge on modern Judaism be really founded on apparent truth, it must be a state of things brought about by the awful horrors of persecution, and their natural effect in narrowing and brutalizing the human mind. In all that relates to Ruth too, we see the real light in which the Hebrew woman was regarded, very clearly. We should not find her filial devotion and individual goodness so appreciated by all the Bethlehemites, female as well as male, were not virtue and goodness in woman subjects of admiration, of cherishing, and respect. It was not only in obedience to the Law, which commanded love and kindness to be shown towards the stranger, that Boaz so encouraged and cherished her when first gleaned in his field. He expressly states the wherefore, *because of* her devotion to her mother-in-law, and her having given up her father's gods to accept Him under whose wings she had come to trust. "A full reward shall be given thee from the Lord," he says; thus marking her as accepted and cherished by God as well as man. The most reverential yet fatherly care marks the whole of his conduct towards her; and here we see very strongly marked the obedience to the law instituted for the

benefit of the stranger; he not only "showed kindness," but literally left for her the "gleanings of his field."

The third chapter of the sacred story most emphatically proves the superiority of morality and civilization in Israel, over the known world. In what other nation could Ruth have so trusted herself, as she did to the honor and justice of Boaz? How fully must Naomi have been assured of the safety of her child, or how could she have counselled such a mode of proceeding? and how completely she was justified in her confidence, we read in Boaz's anxiety to save Ruth from all insulting remarks, by letting it "not be known that a woman had been to the floor."

Again, in Boaz's instant pursuance of Ruth's suit, we very clearly perceive that women must have been considered of some account; and also another important point in a national view, Boaz's exact obedience to the formula of the Law, in calling the nearest kinsman to give his attention to the subject, and decide, notwithstanding his own evident anxiety to obtain Ruth as his wife, unquestionably proves, that as the Law was so strictly kept in *one point*, so it would be in *all*; and consequently there could have been, neither practically nor theoretically, any one single statute to the disparagement of woman.

The very joy of the whole people in Boaz's decision to make Ruth his wife; their hearty congratulations, and earnest wishes for his welfare, and hers, that she might be as Leah and Rachel; the delight of the women, and their joyous sympathy with Naomi at the unexpected issue to all her misfortunes; all prove the beautiful unity and love marking the people of the Lord. All seemed to vie with each other in making their respective tribes as one affectionate family, bound by the same ties, hoping the same hope, trusting the same God, weeping with those that wept, and rejoicing with those that joyed.

Such a state of things could never have existed if the

women of Israël had not been, morally, spiritually, and intellectually, on a perfect equality with man.

Regarding the book of Ruth in its final bearings—that is, as it concerns woman in general—we are particularly struck with the exquisite lesson of maternal and filial affection which it teaches. The beauty of Ruth's words and actions sometimes occupies attention alone, to the exclusion of the tenderness characterizing Naomi, which, to our feelings, is equally touching and impressive. Ruth's determination to quit her own land, her parents, and their gods, was indeed one of beautiful self-devotion, but it was evidently LOVE, not duty, which impelled it, and that love must have been called forth by the tenderness she had originally received. Seldom is the love of the young excited to such an extent towards an elder, unless by affection and appreciation from that elder, invited so to love; and not only *invited* but *retained* by unwavering kindness and regard. That such feelings had always actuated Naomi towards her daughter-in-law, we infer from the caressing tenderness with which, in all that passes between them, she invariably addressed her. We never can read either coldness or indifference, much less the harsh mistrust, breathing often more in *tone* than actual words, which sometimes characterizes the manner of an elder towards a younger. All she says, either in persuasion to return, or in advice or inquiry, is with the same caressing love. In her bringing forth on Ruth's return the remains of the day's meal, which she had been compelled to take while Ruth was absent, how touchingly we read the love lingering with her absent child, the thought of saving for her the evening meal, and bringing it with eager haste the moment Ruth appeared, not knowing how she might have fared during the hot and weary day.

Oh! while we would have our young sisters imitate, as they cannot fail to love, the conduct of Ruth, will not their elders do well to ponder on, and imitate, the tenderness of Naomi? Youth will not, *cannot* love, a pure unselfish love,

unless invited so to do ; no, not even in the sanctuary of home, not even parents, unless love, not only *felt* but *displayed* in confidence and caressing kindness, marks the parental conduct. Duty done on either side is not enough, for it is not according to the spirit of the Lord, and of His word. There love predominates, and so should it predominate in the homes of His children. We do not deny that it does, but we would have it displayed as well as felt, by every member of that hallowed temple, HOME. Brothers and sisters, parents and children, twined together in that sacred silvery link, unbroken even by death ; for they know it is immortal. Love not only felt, but breathing in every tone, and actuating every deed ; confidence and trust—mutually given, mutually felt. How thrice blessed would such things make home ! The parental heart would not then bleed in secret, at what seems like neglect and unkindness, if not an utter want of love. Nor would the young spirit shrink within itself, chilled and sad—yearning for affection *spoken* as well as felt ; and utterly unconscious how truly and how deeply they may still be loved. How different is that home where no gentle word is heard—no caress asked for, or voluntarily bestowed—no interchange of mutual thought ; but each member walks alone, seeking no sympathy save from the stranger, caring not to shed one flower on the parental hearth, and believing they have no place in the parental heart *save as a child*, words of which, until they are parents themselves, they know not, guess not, the unutterable meaning. How different is such a home to that where love is *visible* ! Where parents and, as its natural consequence, children vie with each other, as to who can *prove* it most ; and by the words and manners of daily life, throw such a beautiful halo even over its cares and sorrows, as inexpressibly heightens its sweetest joys.

There are some to doubt the love that dwells in caressing words and a loving manner. Yet why should it be doubted, till its absence has been proved ? Why should the gentle

power be despised, which will make daily life happier, and so inexpressibly soothe the sickness and sorrow which ask but love alone? No! It is the icy surface we must doubt, for never yet were there warm and unselfish loving hearts, who could think it necessary to suppress such fond emotions in the sweet sanctuary of *home*. It is the cold at heart who never give *domestic* affections vent, and can therefore never hope so to attract the young, as to rouse them to evince the love they could have felt, or proffer more than the cold, dull routine of daily duty. *We must love to be loved*—we must evince that love, would we so unite young hearts to our own, as, if needed, to sacrifice all of self for us, or to devote life, energy, hope, all to our service. Would we have our daughters Ruths, we must be Naomis; we have no right, no pretence, to demand more than we *evince*, as well as give. Reserve, coldness, command, may win *us* duty, but duty in the domestic circle is a poor substitute for love. Even kindness *in act* is often undervalued, nay, absolutely unknown, if it be not hallowed by the kindness of manner and of word. In the *world*, words and manner may be deceiving, but not in the temple of home; for the love which would there dictate kindness of manner must equally incite kind deeds. The latter may exist without the former, and if only one may have existence, we may grant the superiority of good deeds, though there are some griefs, some trials, which kindly *words* may soothe, where *action* has no power. Oh! let us unite the two as Ruth and Naomi—and however dark and troubled our earthly course, a light will shine within our homes, which no sorrow, nor care, nor even death, will have power to darken or remove. God is Love—the spirit of His word is Love; and would we indeed walk according to His dictates, Love, proved alike in *word* and *deed*, must be the Guardian Angel of our homes!

G. A.

XVII.

JOB AND HIS INTEGRITY.

BY THE REV. CHARLES A. STODDARD.

POETRY BEFORE WRITING—PERIOD OF JOB'S LIFE—OPENING OF THE POEM—NOT
A JEW—A JUST, BENEVOLENT, AND HONORED MAN—HIS FALL—THE ~~W~~ARE
FRIENDS—THEIR CHARGES AGAINST HIM—HIS INDIGNANT REPLY—ELIHU'S
SPEECH—THE ALMIGHTY SPEAKS—THE PROBLEM SOLVED—OPINIONS AS TO
THE POEM—HERDER'S VIEW—EXTRACTS FROM THE POEM.

SIR WILLIAM TEMPLE, in his essay upon poetry, holds that it is a general opinion that poetic compositions were the first sort of writings in the world; and he even goes farther, and declares that in several nations oral poetry preceded the invention of letters. In evidence of this opinion, he says that the Spaniards found in America many strains of poetry, and such as seemed to flow from a true poetic vein, before letters were known in those regions. The oracles of Apollo were delivered in verse, as well as those of the Sibyls. Tacitus records that the ancient Germans had no annals or records but what were in verse. The earliest existing specimens of Greek literature are poems which will never die, from the hand of Homer; and traditions, that reach back to a period before the time of David, tell of Orpheus, and Linus, and the mother of Evander, as celebrated poets and musicians.

Before the flood we find a bit of poetry from the mouth of the father of Nôah :

“Hear my voice, ye wives of Lamech, listen to my speech: I have slain a man to my wounding, and a young man to my hurt.”

There is no reason to doubt, then, on account of its metrical style, the antiquity of the book of Job. It has in itself the marks of hoary age, and upon many accounts is reckoned as the oldest of the sacred books—at least of equal date with the book of Genesis.

Job was a dweller in the land of Uz, and Uz was the first-born son of Nahor, Abraham's brother. Whether Job was connected with this family or not, we have no means of knowing; but such a connection, if it existed, would account for his knowledge of the living and true God, since God is called not only the God of Abraham, but also the God of Nahor. The age of man had not been shortened to seventy or eighty years, as it was in Moses' time; and sacrifices were not confined to a single altar; the nations had not turned with unanimity to the idolatrous practices which future ages witnessed, and there was little idolatry known, except that of the sun and moon.

Job lived before God had revealed his name Jehovah—for while this name is not mentioned in the book, the name Shaddai, God Almighty, is used more than thirty times. The language of the book of Job, though of unquestionable Hebrew origin, is full of strange words of another tongue, and the book bears no analogy to the other books of the Bible. Of its external history nothing is known, except that it was received into the canon at the time of the great synagogue. At whatever specific time Job may have lived, we are sure that he was not cotemporary with Judaism, and knew nothing of the narrowness of the chosen people. A modern writer has thus graphically described him:—

“The hero of the poem is of strange land and parentage—

a Gentile certainly, not a Jew. The life, the manners, the customs, are of all varieties and places. Egypt, with its river and its pyramids, is there; the description of mining, points to Phœnicia; the settled life in cities, the nomad Arabs, the wandering caravans, the heat of the tropics, and the ice of the north, all are foreign to Canaan, speaking of foreign things and foreign people. No mention, or hint of mention, is there throughout the poem of Jewish traditions or Jewish certainties. We look to find the three friends vindicate themselves, as they so well might have done, by appeals to the fertile annals of Israel, to the flood, to the cities of the plain, to the plagues of Egypt, or the thunders of Sinai; but of all this there is not a word: they are passed by as if they had no existence, and instead of them, when witnesses are required for the power of God, we have strange un-Hebrew stories of the eastern astronomic mythology, the old wars of the giants, the imprisoned Orion, the wounded dragon, the sweet influences of the seven stars, and the glittering fragments of the sea-snake Rahab trailing across the northern sky. Again, God is not the God of Israel, but the Father of mankind. We hear nothing of a chosen people, nothing of a special revelation, nothing of peculiar privileges; and in the court of Heaven there is a Satan, not the prince of this world and the enemy of God, but the angel of judgment—the accusing spirit, whose mission was to walk to and fro over the earth, and carry up to Heaven an account of the sins of mankind.

“The scenes, the names, and the incidents are all contrived, as if to baffle curiosity, as if, in the very form of the poem, to teach us that it is no story of a single thing which happened once, but that it belongs to humanity itself, and is the drama of the trial of man, with Almighty God and the angels as the spectators of it.”

The opening of the poem is grand in its simplicity. In a few words all that is necessary to be told in general of Job is related. We learn more of the character of the man as the

poem proceeds, but nothing more of his history or surroundings.

The introduction of the book is simple and yet majestic. Without a multiplication of words, a few graphic sketches give the idea of the patriarch's life; he is a man great in goodness and great in wealth of sons and daughters, of sheep and cattle, of servants and dependents; in fine, he was the "greatest of all the men of the east."

In the progress of this life-drama we learn more of his character. He was solicitous that his children should fear God, and offered sacrifices and offerings upon their behalf. His relations to his fellow-men display integrity and benevolence. He was "the father of the oppressed, and of those who had none to help them;" he was "clothed with righteousness," and "justice was his robe and crown;" he punished the wicked and "plucked the spoil out of his teeth." He was the friend of the poor, despising not the slaves, nor slighting their cause, and recognizing their equality before God with those who held them. And so beneficent was he, that "the blessing of him that was ready to perish came upon him" and he "made the widow's heart to sing for joy."

To this just, pious, benevolent, honored man calamities came in such overwhelming measure, that he was reduced, as in a moment, from affluence and power, to beggary and wretchedness; from being an object of envy and admiration, to a condition where pity, not unmingled with the belief that his sins must have caused his misery, was the prominent feeling in those who beheld him. Why this fall? Was there hidden iniquity which God was visiting in this open and relentless manner? Is the poem deficient or partial in its statement of the history of Job? No. The design of the poem is illustrated as it advances. We behold three friends of the afflicted patriarch approach. With the strictest regard to oriental custom, they showed their sympathy with his situation by rending their mantles, sprinkling dust upon their

heads, and sitting down in silence beside him upon the ground. They came with sympathetic tenderness, to endeavor perhaps to console the sufferer, but untaught human nature could not bear the sight of such misery, following so swiftly upon the heels of prosperity without seeking a cause for it, and naturally finding it in the wrath of Deity against transgression.

Satan had brought this misery upon Job, and Job had maintained the justice of God in all his ways towards men. Job's wife had urged him to "curse God and die," and he had reproved her folly. In the grandeur of his faith in the righteousness and justice of Him who ruled the world, he had maintained the absolute right of God to do as he chose with men. But a severer trial is in store for him. The three friends take up their argument against him. In accordance with the usual inference of those times, they urge that calamities are the result of positive sin, that the extent of these calamities measures the guilt of the offender, that they are sent as penalties and warnings, and that their object is twofold, to some as a punishment without hope, to others as a reformatory discipline. They glance also at the idea that the prosperity of the wicked is never lasting. Eliphaz opens the argument, with a degree of consideration for Job, that is intended to spare his feelings, and yet suggest the cause of his misfortunes; but as the discussion goes on, all thought of leniency is thrown aside, and the words of the three friends are keen as goads to the sufferer, whose misery they have ceased to pity in their warmth of condemnation and self-assertion.

Job replies to them, at first with dignity and composure, which challenges our admiration, but gradually rises in his defence to passionate utterances, and proud vindications that are no less expressive of his manhood. He maintains, and does it conclusively against the three, that the most upright man may be unfortunate, that misery is no evidence of the desert of misery, that God rules according to His sovereign

will, and acts justly, however blinded men may be in their views of this action. He declares that the general rule of Divine action is evidently to bless the good and afflict the bad, and his own afflictions are but an exception which proves the rule. He appeals to his life in vindication of his character, he repels the insinuations that there was any secret iniquity in his course, and treats with the severity and bitterness which it deserves, the harsh judgment which his friends pronounce on account of his calamities.

Job has silenced the three, when a fourth opposer, we might, perhaps, better call him a judge between the contestants, appears.

Elihu had waited patiently. He had observed the weakness of the argument of the three friends, he had marked the extravagances of Job's replies, and he endeavors to discriminate between the extreme views which have been presented. Making due allowance for the pitiful situation of Job, and for his exasperation under undeserved reproaches, he urges that Job has overreached himself in the declaration of perfect sinlessness in the sight of a being like God. However righteous he might have been before men, there was an infinite standard of purity which no man could hope to attain; and also no man could claim a reward for simple performance of duty. Elihu believes, as the three friends do, that calamities are a punishment, but he differs from them in believing that this penalty is by no means proportioned to the crimes committed. In Job's case his miseries are sent upon him for another purpose, which is to purify him, and prepare him for a greater happiness than he has ever enjoyed. He vindicates the justice of God upon this ground, and will not allow that Job is sinless.

Job, writhing under the injustice of his accusers, has several times challenged God to decide the contest. Then out of the whirlwind the Almighty speaks, addressing Job,

"Who is this that darkeneth counsel by words without

knowledge?" "Shall he that contendeth with the Almighty instruct him? He that reproveth God let him answer it!"

The address of God is an argument to show the folly of questioning His justice, or claiming perfection in *His* sight whose infinite majesty, and wisdom, and, inferentially, His absolute justice, is proved by all His works. The nobility of Job is shown now by his humility before God. That which he would not acknowledge as a just judgment pronounced by men, he readily admits when the Almighty declares it. He had rightfully asserted his perfection as compared with all human standards, and, knowing no higher estimate of perfectness, he would not yield to their arguments or their insinuations. He was conscious of his integrity in their sight, and he had utterly defeated them in the argument. But when God presented the case, it was set before him in another light. Infinite knowledge might justly assert that which the finite could not know, infinite justice might act upon principles too grand for human intuition, infinite power, executing a plan beyond human scope, might inflict miseries upon a creature, which seemed causeless, for the evolution of a greater good in which the sufferer should directly share.

"Then Job answered the Lord and said, Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer. Yea, twice, but I will proceed no further. * * * I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes."

The problem is solved. God is justified in visiting the patriarch with calamities not only because he is the Sovereign of men, but also because, in the view of infinite holiness, imperfection may appear where mortal vision could not distinguish it, and also upon the other ground that affliction may prove a part of a plan far more beneficent to the temporary sufferer than continuous prosperity.

The three friends are reproved by the Almighty for their attempted defence of God by a condemnation of Job upon insufficient grounds and incompetent evidence, and the magnanimity of the patriarch is exhibited in his prayer in their behalf.

The book closes with a picture of serene and prosperous old age. The Lord has blessed "the latter end of Job more than the beginning," and his peace and prosperity extend through four generations.

There have been a variety of opinions respecting the character of this composition. Some have maintained that it is history, entirely in accordance with actual events. Others that it is founded upon history which has been modified and supplemented by the author. Others again have regarded the story as imaginary and designed to teach a great moral truth. We cannot undertake to decide the question, though the evidence is rather in favor of the second supposition, that the character of Job was real; that such a person, distinguished for piety and for the endurance of remarkable afflictions, followed by an unusual degree of prosperity, once lived, and that the author of the book has adorned and adapted the record or tradition of his life in a manner adapted to promote the chief object of his work. It matters little which view may be taken of the question whether Job was a real or imaginary character, if the moral and religious design of the author be such as has been set forth. The character of a good man is equally shown to be independent of the circumstances in which he may be placed, and the position of man in God's sight is made equally clear, whether Job really lived and suffered, or only existed in the poet's mind. We prefer to regard the entire book as genuine and as the production of a single mind. Who its author was, we may conjecture, but can never know.

Upon this point we may fitly quote the eloquent language of Herder: "But who shall answer our inquiries respecting him to whose meditations we are indebted for this ancient

book, this justification of the ways of God to man, and sublime exaltation of humanity—who has exhibited them, too, in this silent picture, in the fortunes of an humble sufferer, clothed in sackcloth, and sitting in ashes, but fired with the sublime inspirations of his own wisdom? Who shall point us to the grave of him whose soul kindled with these divine conceptions, to whom was vouchsafed such access to the counsels of God, to angels, and souls of men, who embraced in a single glance the heavens and the earth, and who could send forth his living spirit, his poetic fire, and his human affections to all that exists, from the land of the shadow of death to the starry firmament and beyond the stars? No cypress, flourishing in unfading green, marks the place of his rest. With his unuttered name he has consigned to oblivion all that was earthly, and, leaving his book as a memorial below, is engaged in a nobler song in that world where the voice of sorrow and mourning is unheard, and where the morning stars sing together. Or, if he the patient sufferer, was here the recorder of his own sufferings, and of his own triumph, of his own wisdom, first victorious in the conflict, and then humbled in the dust, how blest have been his afflictions, how amply rewarded his pains! Here, in this book, full of imperishable thought, he still lives, gives utterance to the sorrows of his heart, and extends his triumph over centuries and continents. Not only, according to his wish, did he die in his nest, but a phoenix has sprung from his ashes, and from his odorous nest is diffused an incense which gives, and will forever give, reviving energy to the faint, and strength to the powerless. He has drawn down the heavens to the earth, encamped their hosts invisibly around the bed of languishing, and made the afflictions of the sufferer a spectacle to angels; has taught that God, too, looks with a watchful eye upon his creatures, and exposes them to the trial of their integrity for the maintenance of His own truth, and the promotion of His own glory.”*

* Herder's Spirit of Hebrew Poetry. Marsh's Translation, vol. i. p. 120.

Two short extracts are all we can give from this remarkable poem : one where the Almighty speaks ; the other where Job replies :—

Canst thou fasten the bonds of the Pleiads,
Or loosen the chains of Orion ?
Canst thou lead forth the Signs in their season,
Or guide the Bear with her sons ?
Knowest thou the ordinances of the heavens ?
Hast thou appointed their dominion over the earth ?
Canst thou lift up thy voice to the clouds,
So that abundance of waters will cover thee ?
Canst thou send forth lightnings, so that they will go,
And say to thee, "Here we are?"
Who hath put understanding in the reins,
And given intelligence to the mind ?
Who numbereth the clouds in wisdom ?
And who poureth out the bottles of heaven,
When the dust flows into a molten mass,
And the clods cleave fast together ?

The beauty of Job's humble submission to the voice of God is without a parallel.

Then Job answered Jehovah and said :

I know thou canst do every thing,
And that no purpose of thine can be hindered.
Who is he that darkeneth counsel by words without knowledge ?
Thus have I uttered what I understood not ;
Things too wonderful for me, which I knew not ;
Hear thou, then, I beseech thee, and I will speak !
I will ask thee, and do thou instruct me !
I have heard of thee by the hearing of the ear,
But now hath mine eye seen thee ;
Wherefore I abhor myself,
And repent in dust and ashes.

C. A. S

XVIII.

THE PROPHETS OF OLD.

THEIR POSITION—DIVINATION—THE URIM AND THUMMIM—SELF-ANNOUNCED—RAPT
AWAY—FALSE PROPHETS—SOUL AND BODY—SPIRITUAL POSSESSION—TO-DAY
—REFORMERS AND POETS—MIRACLE-WORKERS—SEERS—DRESS—SCHOOLS—
MUSIC AND MUSICAL INSTRUMENTS.

THE position, the power, the authority of a prophet is nowhere made clear in the Old Testament Books. That he had all these—position, power, and authority—is everywhere shown; but they are vague, uncertain, dark. He was not a recognized leader or ruler of the people; he was not a recognized consecrated priest of the temple; he did not necessarily belong to the sacerdotal order; and yet he was sometimes accepted and obeyed as the superior both of king and priest; he denounced them to their faces, and was not killed; he spoke the harshest words, and did the fiercest things, and king, priest, and people submitted, accepting him as the messenger of Jehovah.

That this should have been so, among such a fierce, head-strong people as the ancient Israelites, is most strange. Can it be wholly or partly explained?

Some facts and suggestions may assist the reader to explain, or at least partially explain the mystery.

From the earliest period of history man has stood in awe in presence of the INVISIBLE, and has longed to hear his voice.

One of the earliest beliefs, and one of the latest, is, that the voice of God can be heard in some outward way; not through the soul of man only.

Divination has been practised through all times, and in a great variety of ways, and in the belief that through some outward sign, or some audible voice, God would answer the desires or questions of man; would unfold the events of the future; would solve the riddles of existence.

The strangest, most mysterious, and as yet most inexplicable things connected with the worship of the Israelites, were the Urim and the Thummim. That they were recognized as sacred symbols from the beginning of their history is clear; as they are mentioned in the books of Exodus, Leviticus, and Numbers.

“The mysterious words meet us for the first time, as if they needed no explanation, in the description of the high-priest’s apparel. Over the Ephod there is to be a ‘breastplate of judgment’ of gold, scarlet, purple, and fine linen, folded square and doubled, a ‘span’ in length and width. In it are to be set four rows of precious stones, each stone with the name of a tribe of Israel engraved on it, that Aaron may ‘bear them on his heart.’ Then comes a further order. Inside the breastplate, as the Tables of the Covenant were placed inside the Ark (Ex. xxv. 16; xxviii. 30), are to be placed the ‘Urim and the Thummim,’ the Light and the Perfection; and they, too, are to be on Aaron’s heart, when he goes in before the Lord. Not a word describes them. They are mentioned as things already familiar both to Moses and the people, connected naturally with the functions of the high-priest, as mediating between Jehovah and His people. They pass from Aaron to Eleazar with the sacred Ephod and other *pontificalia*. Once, and once only, are they mentioned by name in the history of the Judges and the monarchy (1 Sam. xxviii. 6).”

Their use or power was recognized through all the wan-

derings and wars down even to the time of Ezra and Nehemiah ; who say, "There is no longer a priest with Urim and Thummim."

That these mysterious symbols were believed to possess a strange virtue is undoubted, and also, that in some way they were supposed to convey the answer of Jehovah ; for David and Saul at various times consulted them. How, in what way, they gave or signified answers to 'hard questions,' is mere conjecture. Some of the learned Jews, and some Christian writers, have held that the Urim and Thummim were the twelve jewels upon which the names of the twelve tribes were engraved, and that these gave oracular replies by illumination : if favorable they were brilliant, if the reverse they were dull. Another view is, that the reply of Jehovah came not by illumination of the jewels, but by light sent into the mind of the priest who wore them. The matter is dark to us, but it is clear that the Urim was consulted as an oracle. In Numbers, Moses is told to place Joshua—"And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim before Jehovah." In Judges (ch. i. and xx.) something of the same kind is mentioned.

We cannot rank these with the oracles and methods of divination in use among heathen nations ; yet they seem to have been a means in use among the Hebrews to obtain divine responses ; such as other nations vainly desired and sought. .

There is a profound, deep-seated belief, or rather instinct, in the mind of man, that, in some mysterious way, the soul may go out of, or may be rapt away from the body ; that the subtle, the spiritual in man, may in a measure be freed from its mortal coil ; and thus may see with the eye of the soul ; may hear with a spiritual sense, those things which are hidden from the eyes and senses of the mortal, or earthlier man. A thousand instances are told of the strange and wonderful things seen or heard in trances, in visions, in dreams ; and he would be a rash man, who should pronounce all these

untrue, impossible. Upon these visions and dreams people have acted; and whether they have thus made the vision become true, or whether indeed "Coming events do cast their shadows before," who can tell?

Dreams were once supposed—more than now—to convey a spiritual sense; though in various places the Hebrews were warned against them. Yet Gideon, one of the Judges of Israel, accepted the omen of a dream and worshipped, and then went into the fight, and won the victory. (Judges vii.) Balaam fell into trances, but had his eyes open. The Spirit lifted Ezekiel up and took him away in the heat of his spirit. Jeremiah's mouth was touched so that he must speak.

It seems certain that the Israelites believed that their Prophets did hear the voice of God, and did thus *know* the mysteries of the universe.

While among the Egyptians of Moses' time the prophets were a recognized priestly class—the second in order—among the Israelites, we find no trace of any appointment, or selection, or consecration of them. They announced themselves:

Deborah says in her sublime song

"The people of the villages ceased,

"They ceased in Israel,

"Until I Deborah arose,

"That I arose, a mother in Israel.

* * * * *

"Awake, Deborah, awake!

"Awake, utter a song!

"Arise, Barak,

"And lead captivity captive,

"Thou son of Abinoam."

Jeremiah announces himself thus:

"Then the word of Jehovah came to me saying,

'Before I formed thee in the womb I knew thee; and before thou camest forth I sanctified thee; I ordained thee a prophet unto the nations.'

Then said I, 'Ah Jehovah, behold I cannot speak, for I am a child.'

But Jehovah said to me,

'Say not I am a child; for thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak.' "

So it was with Hosea, and Ezekiel, and Amos among the herdsmen; the mysterious 'Voice of Jehovah' told them to go, and they obeyed. They went out and announced themselves as the prophets of Jehovah, speaking His voice; they commanded all to listen and obey.* But here arises a serious difficulty; it is the difficulty which confronts man through all history. How could the people know the prophet of Jehovah? and how could they discern that his words were truth?

We find as early as the time of the writer of Deuteronomy (ch. xiii.) that false prophets had announced themselves, and the people were commanded to put all such to death. Who should declare their falseness does not appear. Through all the Hebrew history the nation was disturbed and distracted by the utterances of men professing to speak the words of Jehovah.

Jeremiah says 'The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spoken unto them; they prophesy unto you a false vision, and divination, and thing of naught, and the deceit of their heart.'

Ezekiel too was afflicted by them. He says,

"The word of Jehovah came unto me saying,

'Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of Jehovah; Thus saith Jehovah:

'Woe unto the foolish prophets that follow their own spirit and have seen nothing. O Israel, thy prophets are like the foxes in the desert—'

It appears from this that the people not only could not

distinguish the false from the true, but that the false had possessed themselves of the places of the true, and were a recognized body in Israel.

We come now to another stage of the question.

Admitting that the mind longs, and always has longed to know the future, and to unfold the mysteries of existence, and that the soul does in some way see with spiritual eyes, as the body does with bodily eyes, the questions we ask ourselves are—

What can the soul see? what mysteries can be opened? is there no limit to our knowledge? can we possibly foresee the future purposes of God?

That man is composed of a spirit and a body all will agree; and that the body does limit and bound the soul. *It was intended that it should*, and every wise man will consider his body, and respect it as a divine instrument.' But it is also true that the body may become so gross, so material, so sensual, as to drag down and degrade the soul. It is possible for man to become worse than a beast. On the other hand the spirit may so aspire, may so long after the infinite, as to come to neglect and despise the body; and thus do violence to the human nature of man; and this results in frightful derangement, and produces infinite mischief.

It is only by preserving the perfect balance between the soul and the body, that we secure the perfect man.

But it is impossible now to decide absolutely between soul and sense; between the wisdom that comes by intuition, we know not how, and that which is the result of human experience. The intuitive perception of truth we recognize, and we distinguish it from that which is the result of reason and experience. Yet it does not seem to be safe to trust either absolutely—the one corrects and completes the other. Thus we have an intimate, perfect combination of the soul and the body, of the heavenly and the earthly; and true wisdom would seem to be the result of spiritual intuition, verified by human experience and reason.

The oriental mind or imagination, both in the past and in the present, has been strikingly open to spiritual influences, and most moved by strange manifestations. There has been less of human reason, little of the cold, calm, calculating quality there, which controls the mind of more northern nations.

The enthusiasts of Egypt, of Arabia, of Persia, of India, have always been able to move the people, to excite them, to carry them away as if by a mighty wind of the spirit. In these countries to-day, insanity and all varieties of madness are respected; because they believe them a kind of spiritual possession; and that the subjects of them are, or may be, instruments of Divinity. Who shall decide—they ask—whether it is a demon who has touched the human soul and sent it wandering in regions that the common mind knows nothing of, and cannot understand, or a spirit from Heaven?

The belief in demoniac or spiritual possession, was common through all the Jewish history; and there was an unquestioning faith that wizards and witches could and did work wonders and foretell events. Of course those who practised such arts must have been feared and respected.

In this, then, we have some kind of explanation of the respect which was shown the wild, strange prophets, who denounced the sins of king and people in such terrible strains; it explains in some degree why they were not always destroyed.

It is true they were not always safe; for we read that again and again they were persecuted and killed: but their greatest, like Isaiah and Jeremiah, lived on through many years.

Imagination can hardly picture the startling effect of the presence of one of these men, with wild eyes, gaunt face, flowing hair, clothed in skins of beasts, appearing suddenly in the midst of the careless multitude at the doors of the

Temple, and shouting in loud, harsh voice his threatening, warning cry.

If it be possible, let us suppose such an one to stand in the porch of one of our beautiful churches on a Sunday morning, when crowds of well-dressed, self-satisfied, prosperous people are thronging its doors. He shakes his warning finger, he raises his voice, shrill with anxious forebodings—

“A voice from the east and a voice from the west, from the south and from the north—It is the voice of Jehovah saying to me ‘Go to this people and cry aloud in their ears, that they are a lying people, a cruel people, a base people, a foolish people. They come here to this house, clad in silk and lace, and pretend to worship Me, while their hearts worship mammon. Gold, gold, gold is their God! They know that I require of them, to visit the fatherless in their affliction and to keep themselves pure from corruption; and yet they live and fatten on the ill-paid wages of the poor; the air they breathe is tainted with the misery of the wretched; the cry of the outcast smites their ears! They call themselves honorable men, high-minded directors; yet they lease the railroads to themselves, and take the money of the widow and the orphan and put it in their own pockets! They know that these money-kings are greedy, unscrupulous, seizing the spoil: that they are corrupting the morals of the young men, and insuring untold mischiefs to the coming time;—yet the people fall down and worship these men, and say ‘Smile upon us, for ye are Gods!’

“Hearken not to sweet soft voices, hearken to me. Tear off your finery, sit in sackcloth, repent, amend, do justly, walk humbly, and save yourselves from eternal infamy and ruin!”

Should we listen to such a voice as that? Should we not laugh it to scorn? Should we not mob it, stop it in any way? We should. We should do like the Hebrews, we would not have such amongst us: disturbers of the peace, spoilers of trade, disagreeable in every way.

Are we then so very different from those ancient Jews?

There is however a marked difference between them and us. They *believed* in the prophetic utterances; believed the prophets had direct communications from the spiritual world. Now we do not. They were excited to fear—they trembled and repented; or they were roused to frenzy and then they killed the prophets. *We* should laugh at them, despise them for a time, but if they persisted, it is not at all certain we should not kill them too.

These great prophets, we may conclude, were REFORMERS and POETS; and they were a power among their own people, and strove, though vainly, to keep them pure and holy. Because they were poets, they have lived to our day, and will live forever. Time has answered the question, which were true and which false. The true have lived; the false have perished.

Among them we see Elijah and Elisha as MIRACLE-WORKERS, but the rest of those who have come down to us, come as poets, speakers, singers of divine truth.

As SEERS, having power to answer hidden questions, they appear to have been consulted; for we find the people of Ramah recognized that power in Samuel. That he took money for this, we conclude, as it was considered indispensable by Saul, when about to go to him to ask where to find his father's asses.

Their DRESS was not formal or peculiar, except that it was coarse and rude. Elijah and Elisha are represented as wearing skins and leathern girdles, and walking barefoot. They were not Anchorets or Celibates, for Elisha and others were married and had children. Ezekiel lived in his own house, and Elijah lived in the house of the widow whose son he brought to life.

SCHOOLS.—Before the time of Samuel, a prophet was an accident; here and there one moved by the spirit, announced himself as speaking with the voice of Jehovah. Samuel seems

to have instituted schools, where young men were gathered and taught. What they were taught, and in what way they were to be inspired with the spirit of prophecy, does not appear. We may believe they were instructed in the books of the law, and in whatever literature then existed in Israel. Many scholars suppose the books which have come down to us, to have been but a small part of all that were extant even in that day; for we find the book of Jasher and others mentioned in the Scriptures as we have them.

Music is expressly mentioned, more than once, as one of their accomplishments; and we can safely conclude that a part of their duty was to sing, accompanied with instrumental music, the sacred songs of Israel. When Saul first met the company of prophets coming down from 'The hill of God,' they had a psaltery, a tabret, a pipe, and a harp with them, and doubtless had been engaged in some form of worship. We find these schools existed at Ramah, at Gilgal, at Bethel, at Jericho; but we do not find that the great prophets came out of them; neither Elijah nor Elisha, nor Jeremiah nor Amos.

The great question of Prophecy as a predicting of future events, we have purposely avoided. It is vast and vague, and has engaged the minds and pens of many writers, in the past and in the present time. That most interesting question would not fall within the province of this book.

MUSIC AND MUSICAL INSTRUMENTS.—That music and instruments of music were in use in the schools of the prophets, has already been mentioned. The surprising effect of these upon the subtler, more spiritual faculties of the soul, had already been discovered. We find they had been used to allay the frenzy to which King Saul was subject; and we now see another purpose to which they were applied. In the third chapter of II. Kings, it is told how the kings of Israel and Judah sought the prophet Elisha, to discover from him whether or

not they would be victorious over the king of Moab. At first the prophet refused to answer; but out of regard to Jehoshaphat he consented; he said

“‘Bring me a minstrel.’ And it came to pass when the minstrel played that the hand of the Lord came upon him.”

Then he spoke; excited by the music, inspired by the prophetic spirit, raised to ecstasy, he delivered his word, and foretold the defeat of the Moabites.

It would seem certain from this, that the influence of the music was such as to lift the soul of the prophet away from earth, and raise it into the spheres of the Unseen. Something of this kind is expressed by Ezekiel, when he says

“The spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit; but the hand of Jehovah was strong upon me.”

MUSIC IN THE WORSHIP.—Until the time of David, there is reason to believe that musical instruments were not used in the worship of the tabernacle. Imbued with the poetic faculty, he composed odes and hymns for the uses of the festivals; and, fond of producing the finest effects, knowing well the influences of music upon the people, he introduced a variety of musical instruments, and organized a force of players to accompany the singers.

The Syriac version of the latter part of the sixteenth chapter of I. Chronicles, describing what David did in this way, is more full than ours, and is remarkable.

“These are the names of the men who were employed in praises. Heman and Erithem—and other righteous men, whose names are unknown—that they might give thanks to the Lord, whose goodness is everlasting. And these are the righteous men who did not sing with instruments of music, nor with drums, nor with sistrums (harps), nor with pipes,

crooked or straight, nor with cymbals; but they sang with a joyous mouth, and with a pure and perfect prayer, with innocence and integrity before the Lord God Almighty, the God of Israel."

The rabbins claim that the Hebrews used thirty-four different kinds of musical instruments; but this number is no doubt exaggerated. Still our version mentions the kinoor or lyre, the huggab or mouth-organ, the tuph or tambour, the machalat, a sort of bagpipe, the chazazeroth, a straight trumpet, and the schopan or trumpet. In the books of Kings, Chronicles, &c., mention also is made of psalteries or harps, cymbals, flutes, sistrums, trigons or triangles, and small bells. In Daniel are mentioned the cornet, the flageolet, the cithara, the sackbut, the nabla, the dulcimer.

That these people were wonderfully susceptible to the charms and influences of music is evident, and we know they are to this time; for some of the finest composers and singers of modern days have come out of this singular race. The spirit of prophecy and poetry has departed from them, but the love of music remains.

XIX.

SAMUEL THE SEER.

ABOUT B. C. 1095.

IN the articles upon 'The Judges,' and 'Saul,' the acts of Samuel have already been alluded to; so that only a very brief sketch is allowable here. We introduce him at the culmination of his power.

A mighty shout went up from the camp of the Israelites at Ebenezer; for the people rejoiced at sight of the procession coming into their camp. Drawn by perfect oxen, the holy Ark was being brought from Shiloh to insure victory; and the priests were with it. When the soldiers saw it, they made the air tremble with their shoutings, and the Philistines, their enemies at Aphek, heard it. They said,

"What means the noise of the great shout in the camp of the Hebrews?"

When they were told that the Ark of Jehovah was come, they too trembled, for they had heard the fame of Israel's God; they said

"These are the Gods that smote the Egyptians with all their plagues—"

But still they did not fly, they were a strong fighting race: they encouraged one another.

“Be strong, quit yourselves like men, O ye Philistines, that ye be not slaves to the Hebrews, as they have been to you—quit yourselves like men, and *fight!*”

So they did, and gained a signal victory. Israel fled every man to his tent, and there fell of them that day, thirty thousand men. The Philistines killed the two priests, sons of Eli, and carried off the ark to their own cities, and put it in the temple of their gods. A messenger fled with this fearful news to Shiloh, where the old priest Eli was sitting in the gate watching, and told the terrible story.

Then Eli fell backward, and he was heavy, and his neck was broken, so that he died. Thenceforth, until Saul was made king, the prophet Samuel was Judge in Israel. How he was appointed, in what way the general consent of the nation was expressed, nowhere appears. It is likely that he assumed the position and performed the duties, and was accepted as the chief man in the nation.

For seven months the sacred ark remained in possession of the Philistines, who then sent it back into the Hebrews' country, with five golden mice, and five golden emerods within it. What these were nowhere appears. For twenty years the ark was allowed to remain in Kirjath-jearim, and in seeming neglect; this we cannot well understand.

But we come now to a fact in the history of Samuel that may throw some light upon it. He spoke to the people of Israel; he called them together at Mizpeh; then he said,

“If ye do return to Jehovah with all your hearts, and put away strange gods, and Ashtaroth from among you, and prepare your hearts unto Jehovah, and worship him only—then he will deliver you out of the hand of the Philistine.”

Is it not clear that the people had forsaken their God and had gone to the worship of Baal and Ashtaroth? What use, then, of the ark—what value had it in their eyes? Why not leave it at Kirjath-jearim?

But when again they were threatened by the strong Philis-

tines, Samuel too, threatened them, but promised them help ; so for a time they abandoned Baalim and Ashtaroth, and consented to worship Jehovah. In the battle of Ebenezer which ensued, the thunders of heaven helped them, and a great storm disordered the Philistines ; then the Hebrews went out and charged them, and pursued and destroyed the flying forces unto Bethcar.

This proved a crowning victory, and the Israelites had no more trouble from the Philistines for a long time.

Samuel now addressed himself to remedying the evils of the people ; and he made a yearly circuit among their cities to decide justly between them, and to keep them up to their worship of Jehovah.

But alas ! Samuel the prophet and Judge had his own weaknesses, like mortal men. He made his two sons Judges in Israel ; and they were corrupt and took bribes, and longed for filthy lucre ; until the whole people cried out against them, and not only against them, but they condemned Samuel, and deposed him from being their Judge. They demanded a king and obtained Saul.

Samuel chafed under this rebellion against his authority, and felt keenly the condemnation of the people ; so much so that he defended himself at large and impressively at Gilgal.

“ Behold,” he said, “ here I am—Swear it before Jehovah, whose ox have I taken ? or whose ass ? or whom have I defrauded ? who oppressed ? of whose hand have I received any bribe ?—”

The people were just in the flush of a great victory and triumphant—they shouted generously,

“ Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man’s hand.”

He improved the occasion to urge them to be true to their God and to worship no other. This was his concluding cry, and it fell upon dulled ears.

All the rest of Samuel's life was spent in a vain attempt to make Saul follow his instructions; but the king now felt his own strength, he had the people in his hand; and the struggle went on between him and Samuel, breaking out at times into open quarrel; until at last Samuel left his court, and would go there no more.

We come to an event in the life of the prophet which not only bears upon our estimate of his character, but also illustrates the fearful violence of those barbarous times. After one of his great slaughters of the Amalekites, Saul had spared Agag their king; whether for mercy's sake, or that he might grace his own triumphant return to his people, we do not know. He had also allowed his soldiers to save their cattle. At this Samuel upbraided him vehemently, and Saul asked for pardon; for a time Samuel was inexorable; but at last he joined with the king in the worship of Jehovah.

Then said Samuel, "Bring hither to me Agag."

The captive king came 'delicately' bowing to the earth, craving life;—he said,

"Surely the bitterness of death is past?"

But Samuel said to him harshly—

"As thy sword hath made women childless, so shall thy mother be childless among women—"

And he hewed Agag in pieces with his own hand—this Prophet of God.

We cannot see that Samuel had much power after Saul became king. The people followed the man who led them to battle, rather than the prophet who rebuked them, and denounced their worship of idols. But when he died their old loyalty revived, and they lamented him as one who deserved to be honored.

In Samuel's time we first find mentioned, '*Schools of Prophets.*' These he instituted, and was himself at the head of the one at Ramah. But they seemed to take no part in the affairs of the kingdom in Saul's day, and to have had no political power

He appears in a three-fold character—a ruler or Judge of Israel, a Priest, and a Seer. But his loftier character seems to have been absorbed in his political struggles with Saul, which ended in disappointment and sorrow.

Indeed his life seems to have been, in a worldly sense, a failure. His own sons disgraced themselves and brought shame on his gray hairs. Saul, the man whom he had made king, became careless of his words and refused to listen to his advice; and the people themselves showed him little respect or affection. All this is plainly written down in the histories which bear his name; histories devoted to the doings of Saul and David, and only in a slight degree to recording the words of the prophet. Little remains of his prophetic teachings, and that little does not exist as with the other prophets, in a metrical form. Whether therefore he was a poet, whether his utterances came from a soul touched with the ‘coal’ of inspiration and ecstasy, we can never know.

The gentle, tender, truthful child, waiting upon the old Eli, attending to his wants, ministering at the altars of Jehovah, hearing the divine voice in his soul, is strongly contrasted in the history with the embittered man of later times. We love to read of the true and loving child, we lament the sorrows of the old neglected man.

LITERATURE.—Literature seems to have been a sacred profession among the ancient Israelites. None but priests and prophets undertook to compose books, and especially histories of their own people. It was so in Egypt. The priests spent their time in religious offices, and in study; they renounced all worldly affairs. Though the priesthood never reached the same height at Jerusalem as in Egypt it approached it. We do not know that Samuel was the author of the books bearing his name, probably he was not, but as the founder of the Schools of the Prophets, he ranks first among the Israelites in devotion to literature and religion. Their historians do not set down their own names, were not inspired by vanity or love of glory; they make neither preface nor apology, but tell their story as clearly and plainly as possible; and with a terrible frankness which might have made their kings long to be left in oblivion.

Their books of laws too, are written with clearness and brevity, and some portions of their poetry have not been surpassed. These writings were made upon scrolls of parchment, and were carefully preserved by the priests. No doubt many of their writings have been lost, but what remain seem to distinguish them from all surrounding nations. That there were Israelites who devoted themselves to study and reflection in these early days we believe; as it is said in David's time there were "men in the tribe of Issachar who had understanding of the time, to know what Israel ought to do." The character of the Hebrew books is most serious and grave; there is no attempt at wit or eloquence; the writers seem to have been fully impressed with the facts they had to tell, and to have put all down fearing nothing, favoring none.

XX.

ELIJAH THE MIRACLE-WORKER.

ABOUT B. C. 908.

ELIJAH the Tishbite appeared as a portent—he bearded kings—he was a miracle-worker and raised the dead—he disappeared in a whirlwind, and no one knew whence he came and whither he went. His is the most terribly impressive figure in the Hebrew history; involved in mystery, working wonders, unable to reform his nation from the worship of false gods, he disappears at last in a flame of fire, in the midst of storm and tempest.

His memory remained burned into the minds of the Jewish nation; they vainly hoped for his re-appearance, until at the coming of the Baptist,—clothed in skins, and living the life of an anchorite,—they anxiously asked one another, “Is this not Elias?”

He comes without warning, he speaks the rough and rugged language of the hills and deserts, not of the schools and the street. Short, stern, fierce, his words to King Ahab are—

“As Jehovah God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word!”

He appeared to warn the king to depart from his idol worship; sharply he denounced it, suddenly he departed, and hid himself in the rocky bed of the torrent Cheiroth. There he lived with the ravens and the beasts, strengthening his soul in the fear of Jehovah.

He appeared before the poor widow of Zarephath, and lived with her in her own house. But a calamity came upon her, and the death of her only son led her to reproach him bitterly.

“What have I to do with thee, thou man of God? Art thou come to slay my child because of my wickedness?”

He answered not her reproaches—but said, gently,

“Give me thy boy!”

Then he took him from her bosom, and laid him on his own bed, and the strong soul of the rugged prophet was moved to its depths; he cried out in agony,

“O Jehovah my God—Why hast thou brought evil on this widow, to slay her son?”

He laid himself on the body of the boy again and again, and prayed to God that the child’s life might come to him, and it came; then he carried him down, and laid him in his mother’s bosom, a living, loving child.

Three years after this he appears again, while there was a famine in Samaria; for the drought which Elijah had predicted had destroyed the crops; it had not converted Ahab and Jezebel his queen to the worship of Jehovah.

He demands to see the king, and Ahab comes out to meet him, and reproaches him for the famine he has wrought—

“Thou that troublest Israel!”

The daring prophet beards him—

“I have not troubled Israel, but thou and thy house, in that ye have forsaken Jehovah’s commandments, and have worshipped Baalim!”

He boldly demands of the king that the four hundred

and fifty priests of Baal shall be brought to confront him. He dares them to a trial—their miracle against his; in the presence of all the people they shall pray for fire from their gods—he from his, and see who is God indeed.

It was a wild and impressive scene. On the heights of Mount Carmel, in the midst of the multitude of people, they stood; the four hundred and fifty priests of Baal on one side; the solitary figure of a gaunt, strange man, his hair streaming down his shoulders, clothed in shaggy skins, and with naked feet, on the other.

Grim and silent, and alone, he piled up the great stones for his altar; a rock for each tribe of Israel.

The people crowded about them, curious and silent.

The priests of Baal, in their glittering vestments, cried to their god, they lashed themselves into ecstasy, they cut their flesh with knives, to propitiate their god and to excite the ignorant people, but their fury and clamor availed nothing; no fire came out of heaven to burn their sacrifice.

The weird figure of Elijah approached his altar, and said—
“JEHOVAH, God of Abraham, Isaac, and Israel—let it be known this day that thou art God in Israel and that *I* am thy servant—

“Hear me, O Jehovah, hear me! that this people may know that thou art God indeed, and hast turned their hearts back again!”

The fire came down, and consumed his sacrifice. The people shouted,

“Jehovah is God! Jehovah is God!”

They went with Elijah blindly, without reason for the moment. Elijah commanded the excited crowd to seize the four hundred and fifty prophets of Baal, not to let one escape. They brought them all down to the brook Kishon, and Elijah slew them there.

Then the rain came, and the prophet, girding up his loins, ran on foot before the king to his own city.

But for all this, Jezebel the queen hated Elijah ; for the priests of Baal were her priests, and their religion was her religion ; and she swore vengeance against the fierce prophet, and sent him word she would do to him as he had done to her priests. Had she forgotten that in the same merciless way she had killed the prophets of Jehovah ?

Elijah fled for his life, and wandered in the waste sweeps of the deserts of Gilead, for this was once his home ; it is the place to which he flies for shelter and consolation. But none is there ; his earnest, fiery nature sinks into despondency, and he lies down to die.

But not yet : an impulse drives him onward to seek the spirit of Jehovah on the mount where Moses had once stood and heard the thunders of Jehovah ; for forty days he goes alone and on foot until he reaches the torn heights of Horeb. There he hears the voice of Jehovah.

“ What dost thou here, Elijah ? ”

He pours out his griefs and waits for his answer. Then standing on one of the mountain crags, he sees the tempest sweep by, resistless, desolating—but ‘ Jehovah was not in the wind.’ He sees the rocks rent and the yawning chasms of the earthquake—but ‘ Jehovah was not in the earthquake.’ He sees the flames bursting forth—but ‘ Jehovah was not in the fire ;’ and then came ‘ *the still small voice*,’ the voice of God.

The prophet wrapped his head in his mantle, and heard the voice say,

“ Go back through the wilderness to Damascus, and anoint Hazael king over Syria, and anoint Jehu to be king over Israel, and anoint Elisha son of Shaphat to be prophet in thy room.”

The voice comforted him by whispering, “ I have left me yet seven thousand in Israel who have not bowed the knee to Baal, and every mouth which hath not kissed him.”

He arose and went on his errand, and found Elisha.

Ahab and Jezebel now went on their way without hindrance ; they did what they greatly wished, and saw nothing of the fearful prophet for some years. Ahab greatly desired a delightful vineyard, but Naboth refused to give it up. Then Jezebel incited him and urged him, and he ordered Naboth to be killed. They went down together to enjoy his vineyard. But as they stood in the pleasant gardens and ate of the luscious grapes, the grim figure of the angry prophet suddenly stood before them. Ahab was startled.

“ Hast thou found me, mine enemy ? ”

“ I have found thee,” said Elijah, “ ha, ha ; and I tell thee thou hast sold thyself to do every evil work ; but I will bring evil upon *thee*, and will destroy thy posterity, and make this house a desolation ; and thy Jezebel, the dogs shall eat her by the walls of Jezreel ! ”

The denunciation was fierce, terrible, fatal ; and the soul of the king shook. He bowed his head, tore his garments, and lay in sackcloth, and ‘ went softly,’ so that the word of Jehovah came to Elijah, that these dreadful evils *should not come in the days of Ahab, but in those of his sons.*

After years Ahab died, and Ahaziah was king. He sent a troop of men to find out a Seer, a wild hairy man, wearing skins and a leathern girdle, to know of his oracle whether he should live or die.

On the top of the hill sat the solitary prophet ; and the captain of the troop cried out to him to come down, for the king had need of him.

Then the prophet was strong in his wrath, and he seized the fires of heaven and launched them at the soldiers and destroyed them. He did it again. The third captain who came kneeled before him and begged him to come to the king.

Then Elijah went, and denounced him as he had denounced Ahab, because he had sent to ask of the deity of Ekron, and

not of Jehovah his God. He told him he should not get up from his bed, but should die.

The last time we see the strange prophet, was in company with Elisha. Together they went by Jericho toward Jordan, and the schools of prophets came out to meet them, and told Elisha that Jehovah would take away the Master that day. Onward went Elijah and Elisha to the banks of the Jordan; but the young prophets watched them.

Elisha took off his mantle, rolled it up and struck the waters of Jordan, so that they opened before him, and the two prophets walked through dry.

Forward they went, these two; the one grim and expectant, looking for death; the other anxious but firm. As they walked together a fearful whirlwind came upon them; the fires of heaven blazed, and in the midst appeared a chariot of fire and horses of fire, and parted them, and in the whirlwind the great prophet was rapt away!

These are the strange marvels which have lived for three thousand years in the memories of the Jews; these are the signs they have longed for; this the man whom they have hoped would come again to save them; to raise his terrible hand and discharge against their enemies and oppressors the fires of Jehovah. But they have looked in vain.

Will he yet come?

XXI.

ELISHA THE CHOSEN.

ABOUT 896 B. C.

THE mantle of Elijah was left on the ground when he was rapt away. Elisha took it and returned alone to the banks of the Jordan.

The spirit of Elijah also was with Elisha, his mantle was in his hand; was the *power* of Elijah gone? Elisha rolled up the mantle as his master had done, and struck the muddy waters of the Jordan and cried out,

“Where is Jehovah, the God of Elijah!”

The waters opened for him as they had for Elijah, and he crossed over dry. The young prophets of Jericho were watching and waiting, and when they saw the miracle, they came bowing low before him; for then they knew he was their master.

The character and career of Elisha are so like those of Elijah, that it will only be necessary to call attention to a few of the most striking incidents in his life. As neither of them left any writings, we cannot re-present them by their own words and sayings.

Like Elijah, he was a wonder-worker—he brought water into the ditches in the deserts of Edom; he drew a miraculous

stream of oil from a single cruise, to pay the debt and thus save the two sons of the widow of the prophet from being sold as slaves; he raised the son of the Shunamite from death, as Elijah raised the child of the woman of Zarephath; he caused a panic in the camp of the Syrians, so that Israel was saved once more; and other wonders he did in the land, so that his fame was spread through all Israel, and penetrated beyond Judea to Damascus.

There is something striking and inexplicable in the history as it has come to us; that while Elijah was ordered to consecrate Hazael king of Syria, and Jehu king of Israel, Elisha was the one who did it. The account of his meeting with Hazael in Damascus is also a startling one.

Hazael came to him to ask if his master and king, Benhadad, should recover from a sickness; the reply of the prophet was,

“Go say to him, Thou mayest surely recover; howbeit Jehovah hath shewed me that he shall surely die.”

Did the Seer here only see darkly and dimly, that the reply is so vague? so like the oracles of later times, which admitted of two meanings?

The prophet wept in the presence of Hazael; who asked him what it meant?

He answered that he knew all the evil he would work upon the children of Israel, how he would burn them with fire and kill their young men, and dash the heads of the children, and rip up the women; so revolting were his words, that Hazael retorted with indignation,

“Is thy servant a dog, that he should do this thing!”

But the temptation to be king was too much for Hazael: he went back to his master and gave him the first part of the prophet's message; and then he quietly murdered him and became king in his place.

Jehu was anointed king of Israel; with the command that he should smite and destroy the descendants of Ahab and

Jezebel. Too well did he do it, too horribly. He first killed King Joram, and then he rode to the city of Jezreel where Jezebel lived in her palace. She knew the power of her arts ; so she painted her face to make herself beautiful in the eye of the victor, and put on her diadem, and sat in the window to fascinate him. It availed not ; the victor's hands were red with the blood of her son, and he called to the eunuchs to throw her down ; so they threw her down out of the window, and her blood sprinkled the wall and the horses.

"He trode her under foot"—and when he sent men to bury her, because she was a king's daughter, they found only her bones ; the dogs had eaten her flesh ! her skull and her feet and the palms of her hands, were all that remained of the once beautiful woman, a queen of Israel. Then flashed through the mind of Jehu, the horrible curse of the prophet Elijah—"In Jezreel shall dogs eat the flesh of Jezebel, and the carcass of Jezebel shall be dung on the face of the field—so that none shall be able to say, this is the body of Jezebel."

The terrible fate of this queen cannot be forgotten ; she has been forever a type of spiritual wickedness, because she killed the prophets of Jehovah ; and the word of the prophet whom she despised and hated, has blasted her name to all time.

The fierce Jehu made thorough work with the children of Ahab. He was crafty as well as fierce. First he sent letters to the chief men of the city of Jezreel, that they should choose one of the finest of Ahab's sons and make him their king, and fight for him. These men were courtiers, and slavish ones too ; they saw the fearful irony of his letter, and hastened to send a reply, that they were his slaves and would do his bidding. What was his bidding ?

"If ye be mine, take off the heads of your master's sons, and bring them to me."

The slavish Elders did it and sent the seventy heads in baskets to Jehu : a strange present ! Then he killed all

that remained of the house of Ahab and all his chief servants, and all his kindred and all the priests—none were left alive. This was followed by the total destruction by the sword of all the priests and worshippers of Baal in their own temple. They lay in heaps.

It is this fierce wholesale slaughter which appals us in these histories of the Hebrews, as it does in all the histories of these times. We can hardly comprehend the entire, absolute worthlessness of human life which then prevailed, and also that all human feeling must have been destroyed; and we are still amazed that lovely women and little children, and old men all were heaped together in the bloody work. The mind of man to-day fails to accept it with all its horrors, and fails to appreciate such a state of society. Yet there is no doubt it existed. There was war upon war during the life of Elisha, war between Judah and Israel, and war with foreigners, and we know but little of what he did. In the repairs of the Temple at Jerusalem he seems to have had no part. His life, like Elijah's, was restless, strange, fitful. He visited the schools of the prophets from time to time, and kept alive in them the worship of Jehovah, which except for him and them might have been forgotten. But he took no firm hold of the government of the kingdom, and appears nowhere in the history of the priesthood. His mission like that of his master was to rouse, to threaten, to scourge the people for their idolatries; and to wreak vengeance on all who ran after false gods and worshipped Baal; yet the worship went on. The high places on hills sacred to Baal, were not abolished, the sacrifices and incense and feastings went on.

In the reign of Joash, king of Israel, the prophet died. In his small chamber came the king to visit him, and to weep over him; then the exhausted prophet gave him a command to smite upon the floor as he would smite the Syrians. Mark the energy of the dying man—because the king struck the floor but three times, "The man of God was wroth with

him;" his fierce spirit flamed up once more at the weakness of the king, who should have smitten the floor sharply and repeatedly. He said to him in feeble but determined tones, "Thou shouldst have smitten five or six times! Then hadst thou smitten Syria till thou hadst consumed it."

His last breath was a command to rescue Israel from the dominion and the worship of a foreign race. He looked backward at the oppressions and the sins of his people, and he looked forward, knowing they would still be oppressed, and still would worship false gods. His life had been tempestuous and bitter—seeing again and again how his people ran after Baal, and neglected and despised Jehovah; and his death too was wrathful and bitter. His spirit could not prevail against their baser instincts, and knowing it he died.

Let us see what they did after a 'Saviour' had delivered them from the Syrians.

"They departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein, and there remained the *grove* also in Samaria."

That is, the high places of Baal were preserved, and the worship of the 'calves' of Samaria went on.

There remain no writings of Elisha, and very few of his sayings are preserved; we have but little to draw from; yet the traditions of the Jews concerning him are still fresh and vigorous in the memories of that race. To them he was and is a great prophet, next to Elijah.

FEASTS.—The feasts of the Hebrews were the Sabbath; the first day of the month, called the New-moon; the three great feasts of the Passover, the Pentecost, and the Tabernacles, instituted in memory of the three greatest eras in their history:—the escape from Egypt, the promulgation of the Law, and the settlement in the Promised-land. They came in the months of April, May and October respectively. The great solemnities lasted seven days, probably in memory of the week of creation. Their year consisted of twelve months, of thirty days each, differing little from ours. These feasts of the Israelites were true feasts—seasons of real rejoicing. All the men were obliged to be at Jerusalem at the great feasts of Passover, Pentecost, and Tabernacles; and the women were permitted to come too. The crowd was then very great; and all were dressed and adorned in their best clothes. Then friends and relations met and renewed their attachments; they assisted at the sacrifices and religious worships; they partook of feasts and ate peace offerings in the courts of the Temple. The Law commanded them to rejoice, and we can well believe they did: we can thus understand the depth of their feeling for the Holy City; their love for its walls; their frantic defense of it, and their despair at its downfall. In their banishment, they hanged their harps on the willows and refused to sing their songs in a strange land. These yearly visits, and these loved feasts, engraved the hill of Zion on their hearts, so that they cursed the man who should forget Jerusalem.

XXII.

ISAIAH THE RAPT POET.

B. C. 760-710.

WE have arrived now at a point of time, when the characters of the prophets are best illustrated by their writings; it is a time of great confusion and turmoil in the Hebrew state. King succeeded king—idolatry was the fashion—war followed war—slaughter desolated the land—defeat and captivity were at hand. The minds and hearts of the whole people were subject to anxieties, doubts, fears. At such a time the intense, sensitive, lofty soul of Isaiah is moved to its depths, and pours out its fears, its hopes, its warnings, its encouragements, in strains of wonderful beauty and grandeur. How he was received by his people we hardly know; but we may well suppose with coolness if not with indifference; year after year he renews his terrible warnings—many suppose, through sixty years his voice from time to time was heard in the king's courts, in the gates of the city, in the temples, in the market-places, in the entrance to the groves of Baal. But in vain: the course of the nation was downward, from bad to worse; there was no bringing them back to virtue and strength. The court was split into factions—there was an Assyrian party and an Ephraimitic party, and the people knew not what to

do. Then the prophetic voice of Isaiah is heard sounding clear above the tumults and confusion, opposing all foreign alliances.

“Fear none but Jehovah only! Fear Him, trust Him. He will be your safety!”

Personally we can know nothing of the prophet except as we discern him in his writings. His life, like the other prophets, seems to have been wandering, houseless. We find him in various parts of the land; and unless the poems are metaphorical, he had a wife and two sons; but where he lived and what he did we know not.

His writings indicate a man of high cultivation and more than usual knowledge. He seems familiar with the affairs of Egypt, and Ethiopia, and Assyria, and Tyre, and Sidon; and to know much of the habits and manners of their peoples. This indicates that he was learned in the knowledge of those days. His poetry also is rich in illustrations, and has a finish and perfectness not found in the writings of any other prophet. Some have surmised he was of royal blood, and perhaps a brother of one of the kings. It may have been so—we cannot tell.

Bishop Lowth studied his writings thoroughly, and thus speaks of him:

“Isaiah, the first of the prophets, both in order and dignity, abounds in such transcendent excellencies, that he may be properly said to afford the most perfect model of the prophetic poetry. He is at once elegant and sublime, forcible and ornamented; he unites energy with copiousness, and dignity with variety. In his sentiments there is extraordinary elevation and majesty; in his imagery the utmost propriety, elegance, dignity, and diversity; in his language uncommon beauty and energy; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, there is such sweetness in the poetical composition of his sentences, whether it proceed from art or genius, that

if the Hebrew poetry at present is possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah ; so that the saying of Ezekiel may most justly be applied to this prophet :

‘ Thou art the confirmed exemplar of measures,
Full of wisdom and perfect in beauty.’

Ezek. xxviii. 12.

Isaiah greatly excels, too, in all the graces of method, order, connection, and arrangement ; though in asserting this we must not forget the nature of the prophetic impulse, which bears away the mind with irresistible violence, and frequently in rapid transitions from near to remote objects, from human to Divine ; we must also be careful in remarking the limits of particular predictions, since, as they are now extant, they are often improperly connected, without any marks of discrimination, which injudicious arrangement, on some occasions, creates almost insuperable difficulties. In the former part of his volume, many instances may be found, where the particular predictions are distinctly marked. The latter part, which is supposed to commence at the fortieth chapter, is perhaps the most elegant specimen remaining of inspired composition, and yet in this respect is attended with considerable difficulty. It is, in fact, a body or collection of different prophecies, nearly allied to each other as to the subject, which, for that reason, having a sort of connection, are not to be separated but with the utmost difficulty. The general subject is the restoration of the Church ; its deliverance from captivity ; the destruction of idolatry ; the vindication of the Divine power and truth ; the consolation of the Israelites, the Divine invitation which is extended to them, their incredulity, impiety, and rejection ; the calling in of the Gentiles ; the restoration of the chosen people ; the glory and felicity of the Church in its perfect state ; and the ultimate destruction of the wicked, are all set forth with a sufficient respect to order

and method. If we read these passages with attention, at the same time remembering that all these points have been frequently touched upon in other prophecies promulgated at different times, we shall neither find any irregularity in the arrangement of the whole, nor any want of order and connection as to the matter or sentiment in the different parts."

Let us turn to his writings, and reading but a small part judge for ourselves. He appears before us; we may suppose him standing in the court of the Israelites, with the assembled multitude. With intense feeling and bittered words he denounces the degeneracy of the people:

Hear, O ye heavens, and give ear, O earth! *
 For Jehovah speaketh;
 "I have nourished, and brought up children,
 "And they have rebelled against me.
 "The ox knoweth his owner,
 "And the ass his master's crib;
 "But Israel knoweth not his lord;
 "My people do not regard him."

Ah, sinful nation! a people laden with iniquity!
 A race of evil-doers! degenerate children!
 They have forsaken Jehovah; they have despised the Holy One of Israel;
 They have gone backward.
 Where can ye be smitten again,
 Since ye renew your rebellion?
 The whole head is sick and the whole heart faint,

Again,—

Go now, write this on a tablet before them;
 Note it down upon a book,
 That it may remain for future times,
 A testimony forever!
 For this is a rebellious people,
 Children false [to their Father;]
 Children, who will not hear the law of Jehovah;
 Who say to the seers, "See not!"

* From Noyes's Metrical Version.

And to the prophets, "Prophecy not right things;
 "Speak to us smooth things,
 "Prophecy falsehood!
 "Turn aside from the way,
 "Depart from the path,
 "Remove from our sight the Holy One of Israel!"
 Wherefore thus saith the Holy One of Israel;
 Since ye despise this word,
 And trust in oppression, and perverseness,
 And lean thereon,
 Therefore shall this iniquity be to you
 Like a breach in a wall, threatening to give way,
 That swelleth out in a high wall,
 Whose fall cometh suddenly, in an instant.
 It is broken like a potter's vessel,
 Which is dashed in pieces and not spared,
 So that among its fragments not a shred is found
 To take up fire from the hearth,
 Or to dip water from the pit.

But he speaks words of encouragement, and tries to recall
 the wandering people to the worship of Jehovah,—

Come now, and let us contend, saith Jehovah!
 Though your sins be as scarlet, they shall be as white as snow,
 Though they be red as crimson, they shall be like wool.
 If ye will consent, and be obedient,
 Ye shall consume the good of the land.
 But if ye refuse, and be rebellious,
 The sword shall consume you;
 For the mouth of Jehovah hath said it.

Behold! a king shall reign in righteousness,
 And princes shall rule with equity.
 Every one of them shall be a hiding-place from the wind,
 And a covert from the tempest;
 As streams of water in a dry place,
 As the shadow of a great rock in a weary land.
 The eyes of them that can see shall no more be blind,
 And the ears of them that can hear shall hearken.
 The heart of the rash shall acquire wisdom,

And the tongue of the stammerer learn to speak plainly.
The knave shall no more be called honorable,
Nor the crafty said to be generous.

His eye kindles, and he sees into the future—a hope of
Jehovah fills his soul and the words come forth full of life—

Go into the rock; hide yourselves in the dust;
From the terror of Jehovah, and the glory of his majesty.
The proud looks of man shall be humbled;
And the loftiness of mortals shall be abased;
Jehovah alone shall be exalted in that day.
For Jehovah of hosts holdeth a day of judgment,
Against all that is proud and lofty;
Against all that is exalted, and it shall be brought low.
Against all the cedars of Lebanon, the high and the exalted,
And against all the oaks of Bashan.
Against all the lofty mountains,
And against all the high hills.
Against every lofty tower,
And against every high wall.
Against all the ships of Tarshish,
And against all that is delightful to the eye.

Again we have a strain of hope—full of beauty, full of
poetic fervor—

It shall come to pass in future times,
That the mountain of the house of Jehovah shall be established above
all the mountains,
And exalted above the hills;
And all nations shall flow to it.
And many kingdoms shall go and shall say,
“Come, let us go up to the mountain of Jehovah;
“To the house of the God of Jacob,
“That he may teach us his ways,
“And that we may walk in his paths!”
For from Zion shall go forth a law,
And the word of Jehovah from Jerusalem.
He shall be a judge of the nations,

And an umpire of many kingdoms ;
And they shall beat their swords into plough-shares,
And their spears into pruning-hooks ;
Nation shall not lift up 'the sword against nation.
Neither shall they learn war any more.

O house of Jacob, come ye,
And let us walk in the light of Jehovah !

How wonderfully and sharply he touches upon the vanities of the women of Jerusalem ! how effectively he contrasts the present luxury with the coming woe !

Thus, also, saith Jehovah :
Because the daughters of Zion are haughty,
And walk with outstretched necks,
And glance their eyes wantonly,
Mincing their steps as they go,
And tinkling with their foot-clasps ;
Therefore will the Lord make their heads bald,
And Jehovah will expose their nakedness.
In that day shall the Lord take from them
The ornaments of the foot-clasps, and the net-works, and the crescents ;
The ear-rings, and the bracelets, and the mufflers ;
The tires, and the ankle-chains, and the belts ;
The perfume-boxes, and the amulets ;
The finger-rings, and the nose-jewels ;
The embroidered robes, and the tunics, and the cloaks, and the purses ;
The mirrors, and the fine linen, and the turbans, and the veils
And instead of perfume there shall be corruption ;
Instead of a belt, a rope ;
Instead of curled locks, baldness ;
Instead of a wide mantle, a narrow sack ;
Fire-scars instead of beauty.

The Messianic prophecies by Isaiah are numerous and marked ; this is one of the most expressive—

The people that walk in darkness behold a great light ;
They who dwell in the land of death-like shade,

Upon them a light shineth.
Thou enlargest the nation;
Thou increasest their joy;
They rejoice before thee with the joy of harvest,
With the joy of those, who divide the spoil.
For thou breakest their heavy yoke,
And the rod, that smote their backs,
And the scourge of the taskmaster,
As in the day of Midian.
For the greaves of the warrior armed for the conflict,
And the war-garments, rolled in blood,
Shall be burned; yea, they shall be food for the fire.

For to us a child is born,
To us a son is given,
And the government shall be upon his shoulder,
And he shall be called
Wonderful, counsellor, mighty potentate,
Everlasting father, prince of peace.
His dominion shall be great,
And peace without end shall rest
Upon the throne of David and his kingdom;
He shall fix and establish it
Through justice and equity
Henceforth and forever.

Thus the prophet rehearses in loftiest strain the majesty
of Jehovah—

In that day will Jehovah punish the host of the high ones that are on
high,
And the kings of the earth upon the earth.
They shall be thrown together bound into the pit,
And shall be shut up in the prison,
And after many days shall their punishment be inflicted.
The moon shall be confounded, and the sun ashamed,
When Jehovah of hosts shall reign in mount Zion and Jerusalem,
And his glory shall be before his ancients.

O Jehovah, thou art my God ;
 I will exalt thee ; I will praise thy name,
 For thou hast done wonderful things ;
 Thine ancient purposes hast thou fulfilled with faithfulness and truth,
 Thou hast made the city a heap
 The inaccessible city a ruin. .
 The citadel of the barbarians is destroyed ;
 It shall never be built again
 Therefore shall mighty kingdoms praise thee ;
 The cities of the terrible nations shall honor thee ;
 For thou hast been a defence to the poor ;
 A defence to the needy in his distress ;
 A refuge from the storm, a shadow from the heat,
 When the rage of tyrants was like a storm against a wall
 As heat in a dry land is made to vanish,
 So thou puttest down the tumult of the barbarians ;
 As heat is allayed by a thick cloud,
 So the triumph of the tyrants is brought low.

Every one will recognize and appreciate this,—

Ho, every one that thirsteth, come ye to the waters !
 Even ye that have no money, come ye, buy and eat,
 Yea, come, buy wine and milk,
 Without money and without price.
 Wherefore do ye spend your money for that, which is no bread,
 And your substance for that, which doth not satisfy ?
 Listen attentively to me ; so shall ye eat that which is good,
 And your soul shall delight itself with delicacies.
 Incline your ear, and come to me ;
 Hear, and your soul shall live,
 And I will make with you an everlasting covenant ;
 I will give you the enduring mercies of David.

* * * *

Seek ye Jehovah, while he may be found ;
 Call ye upon him, while he is near ;
 Let the wicked forsake his way,
 And the unrighteous man his thoughts ;
 Let him return to Jehovah, and he will have mercy upon him,
 And to our God, for he will abundantly pardon.

For my thoughts are not your thoughts,
Neither are your ways my ways, saith Jehovah.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.
For as the rain and the snow descend from heaven,
And return not thither,
But water the earth, and make it fruitful, so that it putteth forth its
increase,
And giveth seed to the sower, and bread to the eater ;
So shall be the word, that goeth forth from my mouth ;
It shall not return to me fruitless ;
But it shall bring to pass that, which I have willed,
And it shall accomplish that, for which I sent it.
For ye shall go out with joy
And be led forth with peace ;
The mountains and the hills shall break forth before you into singing,
And all the trees of the field shall clap their hands.
Instead of the thorn shall grow up the cypress tree,
And instead of the bramble shall grow up the myrtle tree,
And it shall be to Jehovah for a name ;
For an everlasting memorial, that shall not pass away.

It is impossible to present all the strength, all the tenderness, all the beauty of this the noblest of the Hebrew poets. We can only commend him to the careful study of those who wish to know more of one of the most intense, most subtle minds in human history.

XXIII.

JEREMIAH THE SORROWFUL.

B. C. 629-588.

DURING the whole life of Jeremiah, the people of Israel and Judah were ground between the upper and the nether millstone. The powerful kings of Egypt were on the west, the powerful kings of Babylon on the east. The Hebrew nation was weak and it was wicked; and it was ruled by kings who showed neither wisdom, strength, nor virtue; these made peace, first with one power then with another; they were feared no longer; they were the prey of one then of another. On the highway between Syria and Egypt, they were marched over and ravaged by the devouring armies of either king.* Again and again was the holy city besieged and taken, its temple destroyed, its sacred vessels carried away, its priests and people transported into captivity.

Pharaoh Necho defeated King Josiah, reduced Jerusalem, and brought all Syria under his sway. He exacted tribute from all the province, and ruled Judah through Jehoiakim, a king whom the Hebrews have always abhorred.

Nebuchadnezzar, at the head of the forces of Babylon, defeated the Egyptian army at the river Euphrates, and then marched upon and took Jerusalem, carrying away its king, its people, and its sacred vessels.

The last king of Jerusalem was Zedekiah, whom Nebuchadnezzar placed upon the throne. He was tempted to his own destruction, and entered into alliance against Babylon, having promise of help from the Egyptians—but they could not, or cared not to save him.

The boy Jeremiah was brought up among the priests at Anathoth—a town not far from Jerusalem. He was but a young man when he heard the voice of Jehovah speaking to his soul

‘Saying: Before I formed thee in the womb, I had thee in view, and before thou camest into the world I chose thee; I appointed thee to be a prophet to the nations.’

Jeremiah believed the voice: and thenceforward went about the work. It was a thankless, a hopeless, a desperate task, to bring back a corrupted people—to draw them away from the gross and impure worships which attracted and fascinated a gross and impure people. The burden of his cry was—

‘O polluted people!
O rebellious Israel!
O revolted children!
O foolish people!
Perverse and wicked—
Ah false prophets—
Ah wicked priests.’

The voice of Jehovah was—

‘I will punish them—
I will bring darkness—
They shall die by the sword—
They shall die by famine—
They shall go into captivity—
They shall be consumed.’

Through all these years this is the burden of his song, and the people hated him for it—priests, people, and king hated

him. They cast him into dungeons, they threatened his life, they charged him with treason, they put him in prison-pits, they carried him away into exile in Egypt; and finally they stoned him to death there.

Can we wonder that the voice of Jeremiah is filled with grief, with lamentation; with outbursts of threatening, with sadness and tears? We should wonder, if it could be aught but this. Kings and people had abandoned Jehovah—they derided the prophet's words—they hated and scorned him. But he never abandoned them, never failed to urge them to return, never hesitated to call them back. He had not, however, that hope and confidence, which in Isaiah led him to soothe, to encourage, and so to bring them again to the temple of Jehovah. Like Cassandra, he predicts woe; he foresees that their hopes of help from foreign kings are false; that all must fail and that misery must come; and his melancholy heart flows forth in strains of foreboding and grief.

His style is not so finished, nor so varied as that of Isaiah, but he abounds with passages of great pathos; everywhere he displays a profound love of his country, and a rigid integrity and loyalty. We cannot do better than to reproduce here some passages, which have met the praise of scholars and Christians.

Is Israel a slave?

Is he a home-born servant?

Why then hath he become a spoil?

The young lions roar over him;

They lift up their voice;

They have made his land a desolation;

His cities are burned so as to be without an inhabitant.

Even the sons of Noph and Tahpanhes have consumed the crown of thy head.

Hath not this come upon thee,

Because thou didst forsake Jehovah thy God,

When he would have led thee in the way?

And now what hast thou to do with the way of Egypt,

To drink the waters of the Nile?
 Or what hast thou to do with the way of Assyria,
 To drink the waters of the Euphrates?
 Thy wickedness shall chasten thee,
 And thy transgressions reprove thee;
 And thou shalt know and see, that it is an evil and bitter thing,
 That thou hast forsaken Jehovah thy God,
 And that the fear of me is not with thee,
 Saith the Lord, Jehovah of hosts.

* * * * *

For though thou wash thee with nitre,
 And take thee much soap,
 Yet is thine iniquity black before me, saith Jehovah.

How canst thou say, "I am not polluted,"
 "I have not gone after Baals?"
 Behold thy way in the valley!
 Know what thou hast done,
 A swift young camel, traversing her ways.
 A wild ass, used to the wilderness,
 That in her desire snuffeth up the wind,
 In her occasion, who can turn her aside?
 All that seek her do not weary themselves;
 In her month they will find her.
 Withhold thy feet from being unshod,
 And thy throat from thirst!
 But thou sayest, There is no remedy! No!
 For I love strangers,
 And after them I will go.

As a thief is ashamed when he is taken,
 So is the house of Israel ashamed,
 They, their kings, and their princes,
 And their priests, and their prophets;
 That say to a stock, Thou art my father,
 And to a stone, Thou hast brought me forth!
 For they turn the back to me, and not the face.
 Yet in the time of their trouble, they say,
 Arise and save us!
 But where are thy gods, which thou hast made thee?

Let them arise, if they can save thee in the time of thy trouble !
For according to the number of thy cities are thy gods, O Judah !

We are struck with the boldness, almost audacity, of the opening lines. But the succeeding lament is beautiful—

Then said I, Alas, O Lord Jehovah !
Surely thou hast greatly deceived this people and Jerusalem ;
Thou hast said, “ Ye shall have peace ; ”
And the sword reacheth to the very life !

At that time shall it be said to this people and to Jerusalem ;
A dry wind cometh from the hills of the desert,
It cometh toward my people,
Not to fan, nor to cleanse.
Yea, a wind stronger than this shall come ;
Now I will myself give sentence against them.

Behold, he cometh up like clouds,
And his chariots are like a whirlwind ;
His horses are swifter than eagles.
Woe to us ! for we are laid waste !
Wash thy heart from wickedness, O Jerusalem,
That thou mayst be saved !
How long shall thy evil devices lodge within thee ?
For a voice proclaimeth tidings from Dan,
And announceth calamity from Mount Ephraim.
Proclaim ye to the nations,
Behold, publish ye to Jerusalem,
“ Watchmen are coming from a far country,
“ And lift their voice against the cities of Judah.”
Like keepers of fields are they round about her,
Because she hath rebelled against me, saith Jehovah.
Thy way and thy doings have brought this upon thee ;
This is the fruit of thy wickedness ;
It is bitter ; it reacheth to thy heart.

O my breast, my breast !
I am pained in the walls of my heart ;
My heart trembleth within me ; I cannot be silent ;
For thou hearest, O my soul, the sound of the trumpet,

The alarm of war!
There is a cry of destruction upon destruction ;
Yea, the whole land is laid waste ;
Suddenly my tents are destroyed,
And my canopies in an instant.
How long shall I see the standard,
Hear the sound of the trumpet?



XXIV.

EZEKIEL OF THE VISIONS.

B. C. 595-574

By the banks of Chebar, the heavens were opened and Ezekiel saw the visions of God. He had been torn away from his native land, and far away from the Holy City, far from all that a true priest of Jehovah loved. He lived on the banks of Chebar, in the midst of a colony of his subdued people.

They had been strong now they were weak, they had been masters now they were captives, they had oppressed others now they were oppressed, they had spoiled their enemies now they were themselves despoiled.

Ezekiel was a priest among them, and felt all that they felt, suffered all that they suffered, hoped all that they hoped. But he was full of confidence and fortitude, full of fervor, full of the sense of the majesty of Jehovah. In his visions, his spirit saw the "likeness of the glory of God." Thenceforth he was a prophet and a poet, and was accepted as one by the remnant of his people with whom he also was in captivity. But through all prophetic utterances he does not spare them; he denounces wickedness and idolatry; he pronounces fearful judgments against Jerusalem for her false worship, for her detestable things, for her abominations; pestilence, famine, the

sword, shall come to her ; she shall be a reproach and a taunt, and a waste ; the fury of Jehovah shall be upon her. Evil upon evil is cast at her, plague upon plague, punishment upon punishment—words are hardly equal to the violence of his denunciations. So in a degree it was with all the prophets, but with Ezekiel in greater measure.

Why was this violence, this terrible, fearful threatening ?

We can only suppose it was because of the hardness of their hearts ; the people were so sunk in grossness and brutal practices, that no ordinary words, no gentle voice could make any impression upon their souls. It needed the strong words of indignation, the fierce blasts of frenzy to awaken them, to stimulate their minds, to induce them to hear and to heed.

The style of Ezekiel is not so pure or so finished as that of Isaiah, and is inferior to that of Jeremiah ; yet he ranks among the Hebrews as one of their greatest poets. Bishop Lowth describes him as deep, vehement, tragical ; he endeavors to excite a sensation of awe ; he is fervent, fiery, indignant ; his language austere, strong, often unpolished ; but in the forcible, impetuous, and great, not inferior to Isaiah.

Michaelis does not quite agree with him ; he says :—

“So far from esteeming Ezekiel equal to Isaiah in sublimity, I am inclined rather to think that he displays more art and luxuriance in amplifying and decorating his subject than is consistent with the poetical fervor, or indeed with true sublimity. He is in general an imitator, and yet he has the art of giving an air of novelty and ingenuity, but not of grandeur and sublimity, to all his compositions. The imagery which is familiar to the Hebrew poetry, he constantly makes use of, and those figures which were invented by others, but which were only glanced at, or partially displayed, by those who first used them, he dwells upon, and depicts with such accuracy and copiousness, that he leaves nothing to add to them, nothing to be supplied by the reader's imagination. Of this I will propose only one example :

many of the same kind may be found in looking over the writings of this prophet. In describing a great slaughter, it is very common in the best poets to introduce a slight allusion to birds of prey. Thus Homer in the *Iliad* as translated by Pope:—

“ ‘ Whose limbs unburied on the naked shore,
Devouring dogs and hungry vultures tore.’

The language of the historical part of Scripture corresponds with this: ‘I will give thy flesh unto the fowls of the air, and unto the beasts of the field,’ 1 Sam. xvii. 44. Thus also says the Psalmist—‘He gave their cattle to the hail, and their flocks to the birds,’ Ps. lxxviii. 48. Moses is still more sublime, Deut. xxxii. 23, 24:—

“ ‘ I will spend mine arrows upon them,
They shall be eaten up with hunger, a prey unto birds.
And to bitter destruction !
, I will also send the teeth of beasts upon them,
With the poison of the reptiles of the earth.’

But Habakkuk is more excellent than either of the former, for, speaking of the victories of Jehovah over his enemies, he says:—

“ ‘ Before him went the pestilence,
And his footsteps were traced by the birds.’

Hab. iii. 5.

Doubtless the birds of prey (for so the words ought to be rendered). Isaiah is somewhat more copious, ch. xxxiv. 6, 7:—

“ ‘ For Jehovah celebrateth a sacrifice in Bozra,
And a great slaughter in the land of Edom.
And the wild goats shall fall down with them ;
And the bullocks together with the bulls,
And their own land shall be drunken with their blood,
And their dust shall be enriched with fat.’

These and other images Ezekiel has adopted, and has studiously

amplified with singular ingenuity; and by exhausting all the imagery applicable to the subject, has, in a manner, made them his own. In the first prediction of the slaughter of Magog, the whole chapter consists of a most magnificent amplification of all the circumstances and apparatus of war, so that scarcely any part of the subject is left untouched; he then adds, in a bold and unusual style—‘Thus, son of man, saith **JEHOVAH**, speak unto every feathered fowl, and to every beast of the field; assemble yourselves and come, gather yourselves on every side to the banquet which I prepare for you, a great banquet on the mountains of Israel. Ye shall eat flesh, and ye shall drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. Ye shall eat fat till ye be satiated, and drink blood till ye be drunken in the banquet that I have prepared for you. Ye shall be filled at my table with horses and chariots, with mighty men, and with men of valor, saith the Lord **JEHOVAH**.’—Ezek. xxxviii. 17–20. In this I seem to read a poet, who is unwilling to omit any thing of the figurative kind which presents itself to his mind, and would think his poem deficient if he did not adorn it with every probable fiction which could be added. Observe how the author of the Apocalypse, who is in general an imitator, but endued with a sublimer genius, and in whose prose all the splendor of poetry may be discerned, has conducted these sentiments of Ezekiel: ‘I saw an angel, standing in the sun, and he cried with a loud voice, unto the fowls that fly in the midst of heaven, “Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit upon them, and the flesh of all men, both free and bond, both small and great.”—Rev. xix. 17, 18. But Ezekiel goes yet further: so delighted is he with this image, so intent is he upon the by-paths of the muses, that he gives

even the trees (taking them for empires) to the birds, and their shades or ghosts he consigns to the infernal regions, ch. xxxi. 13-15. In this we find novelty and variety, great fertility of genius, but no sublimity."—See *Professor Michaelis's Notes on Bishop Lowth's Lectures*, Lect. 21.

Two extracts from the rugged prophet are all we will attempt :

'Now thou son of man take up a lamentation for Tyre.

'O thou that art placed at the entry of the sea,
 'A merchant of the people for many isles,
 'Thus saith Jehovah—O Tyre,
 'Thou hast said, 'I am of perfect beauty.'
 'Thy borders are in the midst of seas
 'Thy builders have perfected thy beauty.
 'They have made ships of fir-trees of Senir,
 'Have taken cedars of Lebanon to make their masts.
 'The oaks of Bashan have made their oars,
 'The Ashurites have made thy benches of ivory,
 'Out of the Isles of Chittim——'
 * * * * *

The poet proceeds to picture the beauty, the wealth, and the power of the great city ; but only to contrast them with the judgment to come :

'Thy riches and thy fairs,
 'Thy merchandise and thy mariners,
 'Thy pilots and thy calkers,
 'Thy merchants and thy men of war,
 'All the company within thy walls,
 'Shall fall into the midst of the sea,
 'In the day of thy ruin.
 * * * * *
 'In their wailing they shall lament,
 'Shall lament over thee, saying,
 'What city is like Tyre, the city
 'Destroyed in the midst of the sea?'
 * * * * *

'When the waves went forth
 'Thou didst fill many peoples;
 'Thou didst enrich kings,—
 * * * * *
 'In the time of thy downfall
 'Broken by the seas in the deep waters,
 'Thy merchandise and all thy company
 'Shall fall.

'The people of the isles shall be astonished,
 'Their kings shall be sore afraid,—
 'The merchants among all people
 'Shall hiss at thee.
 'Thou shalt be a terror to men,
 'And never shalt exist any more.'

This and the one which is now given are perhaps as fine as any in the whole writings; the first for its poetic beauty, the last for its lofty justice.

"What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

As I live, saith Jehovah, ye shall not have to use this proverb any more in Israel.

Behold all souls are mine, the soul of the father, also the soul of the son is mine.

The soul that sinneth it shall die.

But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains;* neither hath lifted his eyes to the idols of Israel, nor hath defiled his neighbor's wife, nor come near to a menstruous woman; and hath not oppressed any; but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, hath covered the naked with a garment, hath not lent upon usury, hath executed true judgment between man

* At the idol worship.

and man, hath walked in my statutes and kept my judgments to deal truly—that man is just, he shall surely live, saith Jehovah. * * *

The soul that sinneth it shall die.

The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be to him; and the wickedness of the wicked shall be to him. * * *

When a righteous man turneth away from his righteousness, and committeth iniquity and dieth in it, for his iniquity that he hath done shall he die.

Again, when the wicked man turneth away from the wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

* * * * *

Yet saith the house of Israel, *The way of Jehovah is not equal.* O house of Israel, are not my ways equal? Are not your ways unequal?

Therefore I will judge you, O house of Israel, every one according to his ways, saith Jehovah.

Repent and turn away from your transgressions, so iniquity shall not be your ruin. Cast away all your transgressions, and make you a new heart and a new spirit; for why will ye die, O house of Israel?"

MOURNING.—The signs of mourning among the Israelites, were tearing the clothes, beating the breast, putting their hands upon the head, throwing dust or ashes upon it, shaving the head and beard. As long as the mourning lasted they were neither to wash nor anoint themselves, but to wear their torn and dirty clothes, or else to put on sackcloth, and sit in dirt and ashes. The sackcloth was a straight garment, made of hair or coarse stuff, and most uncomfortable to the skin. They bared the feet as well as the head, and kept the face covered. Sometimes they wrapped themselves in a mantle to shut out the light of day. They fasted, too, while they mourned. Mourning for the dead lasted seven days, and sometimes it continued for a month, as for Aaron and Moses. Some widows mourned their whole lives, as did Judith and Anna.

They did not burn the body, but placed it in a tomb hollowed in the rock, oftentimes embalming it. They burned perfumes over it also. At their funerals there were no religious exercises; the priests were forbidden to take part in them, and all who did were considered unclean until they were purified. They often composed songs, or dirges to be sung over the dead; such was that made by David for Jonathan. There were women whose trade it was to cry and wail upon these occasions, joining their voices to the mournful music of instruments.

XXV.

DANIEL

So much criticism and discussion has grown up as to the unity and authenticity of the Book of Daniel, and as it is not like the other prophetic writings, given to us in a metrical form, we prefer to give here a condensed view, prepared for Jones's Cyclopaedia.

“The book of Daniel, forms a most important part of the prophetical writings. According to the best calculation, the author began his prophetic office upwards of twenty years before the death of Jeremiah, and thirteen years before Ezekiel commenced his, and continued for many years after them both, having executed his ministry in all about seventy-two years, and died at an age exceeding ninety. It pleased God to reveal to him events far more remarkable than he had done to any other prophet. His predictions are not only the most extraordinary, but by far the most comprehensive of all that are found in the prophetical writings; for they include the general history of the world at large, as well as that of the Church of God under the Jewish and Christian dispensations, from the period in which he lived to the final consummation of all things; and he alone, of all the prophets, foretold the exact time when the Messiah should appear and finish the great work of man's redemption. It is singular that some eminent Jewish writers should refuse to Daniel even the character of a prophet; but the grounds on which they do so

are extremely futile: for the points which they insist upon with a view to this, namely, the conditions on which the gift of prophecy was imparted; the different gradations, and the discrimination between real prophecy and mere inspiration, are, as Bishop Lowth justly remarks, all trifling and absurd, without any foundation in the nature of things, and wholly destitute of scriptural authority. They add, that Daniel was neither educated in the prophetic discipline and precepts, nor did he afterwards live conformable to the manner of the prophets. It is not easy, however, to comprehend how this can diminish his claim to a divine mission and inspiration, though it may help us to account for the circumstance of the dissimilarity that exists between the style of Daniel and that of the other prophets, and of its possessing so little of the diction and character of poetry which the rest seem to have imbibed in common from the schools and discipline in which they were educated. The whole Book of Daniel, says Bishop Lowth, is no more than a plain relation of facts partly past and partly future. Much of the parabolic imagery is introduced in that book, but the author introduces it as a prophet only; as visionary and allegorical symbols of objects and events totally untinged with the true poetical coloring.—*Lectures on Hebrew Poetry.*

“ ‘The Book of Daniel,’ says Sir Isaac Newton, ‘is a collection of papers written at several times. The last six chapters contain prophecies written at various times by Daniel himself; the first six are a collection of historical papers written by others. The fourth chapter is a decree of Nebuchadnezzar: the first chapter was written after the death of Daniel, for the author says, that “Daniel continued to the first year of Cyrus,” namely, to the first year of his reign over the Persians and Medes, and the third year of his reign over Babylon. And for the same reason, it would appear that the fifth and sixth chapters were written after his death; for they end with these words, “So this Daniel prospered in the reign of Darius, and

in the reign of Cyrus the Persian," ch. vi. 28. Yet these words may have been added by the collector of the vapers, which probably was Ezra.'

"It is remarked by the same learned writer that the prophecies of Daniel are all of them related to one another, as if they were only several parts of one general prophecy given at different times. The first is the easiest to be understood; and every succeeding prophecy adds something new to the former. The Book of the Revelation is written in the same style and language with the prophecies of Daniel, and has the same relation to them that they have to one another; so that all of them together make but one complete prophecy. To understand the prophecies of Daniel, therefore, they must be studied in connection with the Apocalypse, and each book will be found to throw light on the other; but the time is not come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass. 'In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets;' and then, 'the kingdoms of this world shall become our Lord's and his Christ, and he shall reign forever and ever.' Rev. x. 7, x. 15. So much of the prophecy is indeed already fulfilled as may give us sufficient proofs of God's providence; but then the signal revolutions predicted by all the holy prophets, will at once both turn men's attention upon the consideration of the predictions, and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled. (*See Sir Isaac Newton on Daniel.*) For a full and very satisfactory illustration of the famous prophecy of Daniel contained in ch. ix. 24-27, relating to the coming of the Messiah, and particularly the computation of the period of seventy weeks, the reader is referred to *Prideaux's Connection*. And for an exposition of the prophecies of Daniel, the reader may be referred to a little volume under the title of 'The Scheme of Prophecy,' 1839.'

CYRUS THE GREAT.—As the time of the story of Daniel is laid in the reign of this great Asiatic, the founder of the Persian monarchy, a few words regarding him may come in here. Dr. Smith speaks of him as follows:

“As the restorer of the Jews, and as ‘called by his name’ by the prophet Isaiah, no heathen monarch fills a more important place in sacred history. But we must not confound his high destiny with his personal character. Even when God, by the mouth of Isaiah, says of Cyrus, ‘he is my shepherd, to perform all my pleasure,’ ‘my anointed, whose right hand I have holden to subdue nations before him,’ he adds, ‘I have surnamed thee, *though thou hast not known me.*’ The prejudice raised in his favor by his appearance in the Scriptures has been confirmed by the choice made of him by Xenophon, in his romance of the ‘Cyropædia,’ for the ideal model of a king trained up and governing on Socratic principles. But the Cyrus of history is an Asiatic conqueror in an age of despotic force, though a favorable specimen of his class. His history proves that he had many of the virtues of a hero and a king; but if we seek further for his likeness, we must look rather at Zingis Khan, or Timour, than at the Cyrus of the ‘Cyropædia.’

“Of the many conflicting versions of his history, which were derived from the romantic stories of the Persian poets, that of Herodotus is the most probable and consistent. Passing over the fables of his exposure and preservation, we come to the fact, in which all his historians concur, that he dethroned Astyages, the last king of Media (and according to some authorities, as Herodotus, his mother’s father), and transferred the rule over the Medo-Persian empire to the royal family of Persia. This revolution transferred the Medo-Persian empire from an effete dynasty to a family of hardy mountaineers, both being of that Aryan race which had not yet occupied a leading place in history. The capital was fixed at Agbatana (Ecbatana).”

XXVI.

HOSEA.

HOSEA, son of Beeri—so much we know of the personal history of the prophet, no more. He is supposed to have lived in the times of Isaiah, Amos, Joel, and Nahum, and therefore about B. C. 784–725.

His style is brief, sententious, often obscure; but the burden of his song is, the false worships of the people. Baal-Peor, and the Samaritan Calf they loved; no longer Jehovah their God.

The two extracts given well represent the strength and vigor of his poetry:

The trumpet to thy mouth!
Like an eagle cometh an enemy against the house of Jehovah,
Because they have transgressed my covenant,
And have trespassed against my law.
They shall say to me;
My God, we know thee; we are thine Israel!
Israel hath cast away what is good;
The enemy shall pursue him.
They have set up kings, but not by me;
They have made princes and I knew it not.
Of their silver and their gold have they made themselves idols,
That they might be brought to destruction.
Thy calf, O Samaria, hath cast them off;

Mine anger is kindled against them;
 How long will it be ere they attain to purity!
 For from Israel it came;
 The workman made it, and it is no God;
 For the calf of Samaria shall be broken in pieces.
 They have sown the wind,
 And they shall reap the whirlwind.
 They shall have no standing harvest;
 The ear shall yield no meal;
 If perchance it yield, strangers shall devour it.
 Israel is swallowed up;
 Soon shall they become among the nations
 As a vessel, which no one desireth.
 For they have gone up to the Assyrian,
 A solitary wild ass, living only for himself;
 Ephraim hireth lovers;
 But though they hire amongst the nations,
 Soon will I gather the nations against them;
 Then shall they rest a little while from the burden of their king, and
 their princes!
 Ephraim hath built many altars for sin,
 Therefore shall he have altars for sin.
 I have written for him many laws;
 But they have been regarded by him as a strange thing;
 They offer sacrifices: they slay flesh and eat it;
 Jehovah hath no pleasure in them.
 Now will he remember their iniquity,
 And punish their sins;
 To Egypt shall they return.
 For Israel hath forgotten his Maker, and builded palaces,
 And Judah hath multiplied fenced cities,
 But I will send a fire upon his cities,
 And it shall devour his palaces.

* * * * *

O Ephraim, what shall I do to thee?
 O Judah, what shall I do to thee?
 For your goodness is like the morning cloud,
 And like the early dew, which vanisheth away.
 Therefore I have hewn them by the prophets,
 I have slain them by the words of my mouth,

And my judgments have gone forth like the light.
For I desired mercy, and not sacrifice,
And the knowledge of God more than burnt-offerings.
But they, like Adam, have transgressed the covenant ;
Even there have they dealt unfaithfully with me.
Gilead is a city of them that do iniquity ;
She is full of footsteps of blood.
As troops of robbers lying in wait for a man, so is the company of
priests ;
They murder in the way to Shechem ;
Yea, they commit heinous wickedness.
I have seen a horrible thing in the house of Israel ;
There Ephraim committeth fornication,
Israel is polluted.
For thee also, O Judah, a harvest is appointed !



THE YEAR OF JUBILEE.—Every fiftieth year was a year of Jubilee; when all lands sold or alienated came back to their original owners, when all slaves were freed, when indeed the Jewish nation may be said to have been restored to its primitive condition. It is so remarkable an institution that we give a brief explanation from Dr. Smith's Old Testament History:

"Its beginning is fixed for the tenth of the seventh month (Tisri), the great Day of Atonement. It was doubtless after the sacrifices of that solemn day were ended, that the trumpet of jubilee pealed forth its joyful notes, proclaiming 'liberty to the captive and the opening of the prison door to them that were bound.' The land was left uncultivated, as in the sabbatic year. The possessions which poverty had compelled their owners to alienate, returned to the families to whom they had been allotted in the first division of the Holy Land. This applied to fields and houses in the country, and to the houses of Levites in the walled cities; but other houses in such cities, if not redeemed within a year from their sale, remained the perpetual property of the buyer. In all transfers of property, the value was to be computed by the number of 'years of fruits.' A property might be redeemed at any intervening period, either by its owner, or by his nearest kinsman (the Goël), at a price fixed on the same principle. Land sanctified to Jehovah by the owner might be redeemed, at any time before the next Jubilee, by payment of one-fifth in addition to the estimated value of the crops; but, if not redeemed before the Jubilee, it then became devoted for ever. Land sanctified by its owner after he had sold it could not be redeemed; and land devoted by the purchaser returned at the jubilee to the owner. The whole institution was based on the principle that the land was God's, who granted to each family its own portion. It was a practical solution of the most perplexing questions concerning the right of property in the land, and a safeguard against its accumulation in the hands of great proprietors."

XXVII.

JOEL.

THE writings of Joel are very brief; and nothing is known of the prophet's history; nor is it known when the poem was written. It describes a terrible visitation and scourge of the land by locusts, which devoured every green thing, and filled the houses and vessels of the people. The style of the poet is considered second to none in vividness and elegance, not even to Isaiah. Some commentators have supposed the locusts to typify a destroying enemy who marched over the land. The extract here given cannot fail to impress the reader :

Blow ye the trumpet in Zion ;
Sound an alarm in my holy mountain !
Let all the inhabitants of the land tremble !
For the day of Jehovah cometh ; for it is near !
A day of darkness, and gloominess ;
A day of clouds, and thick darkness.
As the morning light spreadeth itself upon the mountains,
There cometh a numerous people and a strong ;
Like them there have been none of old time,
And after them there shall not be,
Even to the years of many generations.
A fire devoureth before them,
And behind them a flame burneth ;
The land is as the garden of Eden before them,

And behind them a desolate wilderness!
Yea, nothing escapeth them.

Their appearance is like the appearance of horses,
And like horsemen do they run ;
Like rattling chariots they leap on the tops of the mountains ;
Like the crackling flame of fire which devoureth stubble ;
Like a mighty host set in battle array.
Before them the people tremble,
And all faces gather blackness.
They run like mighty men ;
They climb the wall like warriors ;
They march every one on his way ;
They change not their paths.
One doth not thrust another ;
They march every one in his path ;
And if they rush against the sword, they are not wounded.
They run through the city ;
They run upon the wall ;
They climb up upon the houses ;
They enter in at the windows, like a thief.
The earth quaketh before them,
And the heavens tremble ;
The sun and the moon are darkened,
And the stars withdraw their shining.
Jehovah uttereth his voice before his army ;
His camp is very great ;
He is strong that executeth his word ;
The day of Jehovah is great, and very terrible ;
Who shall be able to bear it ?

Yet even now, saith Jehovah,
Turn ye to me with all your heart,
With fasting, with weeping, and with mourning !
And rend your hearts, and not your garments,
And turn to Jehovah your God,
For he is gracious and merciful,
Slow to anger, and of great kindness,
And repenteth of a threatened evil.
Who knoweth but he will turn and repent,

And leave a blessing behind him,
Even the flour-offering and the drink-offering for Jehovah your God.

Blow ye the trumpet in Zion ;
Appoint ye a fast ; proclaim a solemn assembly
Gather the people ; appoint a congregation ;
Assemble the elders ;
Gather the children and the sucklings ;
Let the bridegroom come forth from his chamber,
And the bride from her apartment !
Let the priests, the servants of Jehovah,
Weep between the porch and the altar,
And say, Spare thy people, O Jehovah,
And give not thine inheritance to reproach,
And to be a by-word to the nations !
Why should they say among the nations,
Where is their God ?

Then will Jehovah be zealous for his land,
And pity his people.

* * * * *

For the tree beareth its fruit ;
The fig-tree and the vine yield their strength !
And, O ye sons of Zion, exult,
And rejoice in Jehovah your God !

* * * * *

And it shall come to pass afterward,
That I will pour out my spirit upon all flesh ;
And your sons and your daughters shall prophesy ;
Your old men shall dream dreams ;
Your young men shall see visions.
Upon the men-servants also, and upon the handmaids,
Will I pour out my spirit in those days.

And I will show wonders in the heavens and in the earth ;
Flood and fire, and pillars of smoke.
The sun shall be turned into darkness,
And the moon into blood,

Before the day of Jehovah cometh,
The great and the terrible day.
Then whoever calleth upon the name of Jehovah shall be delivered ;
For upon Mount Zion, and in Jerusalem, shall be deliverance,
As Jehovah hath spoken ;
And among the remnant, whom Jehovah shall call.

* * * * *



XXVIII.

AMOS.

ABOUT B. C. 787.

THE inscription to the book of Amos announces him as one of the shepherds of Tekoa, and that he lived in the times of Uzziah.

In his day Israel was strong, but the Temple worship was defiled by the images and practices of the idol-worship existing about them. These the poet denounces, and he inveighs most bitterly against the Samaritan calf, which would seem to have been brought into the Temples of Jehovah. Many of his illustrations are drawn from natural scenes and objects. A single example is given—

The Lord Jehovah showed me this vision ;
Behold a basket of ripe fruits !
And he said, Amos, What seest thou ?
And I said, A basket of ripe fruits.
Then said Jehovah to me, The destruction of my people Israel is ripe ;
I will not spare them any more.
The songs of the palace shall be shrieks in that day,
Saith the Lord Jehovah.
There shall be many dead bodies in every place,
And they shall be cast forth in silence.

Hear this, ye that pant to oppress the needy,
And to destroy the poor of the land.
That say, When will the new moon be gone, that we may sell corn,
And the Sabbath that we may set forth wheat,
Making the ephah small, and the shekel heavy,
And falsifying the balances for deceit ;
That we may buy the poor for silver,
And the needy for a pair of shoes,
And sell the refuse of the wheat.
Jehovah hath sworn by the glory of Jacob ;
Surely I will never forget any of their deeds.
Shall not the land tremble for this,
And shall not all, that dwell therein, mourn ?
Shall not all of it rise in waves like a river,
And be driven from its place, and overflowed as by the river of Egypt ?
It shall come to pass in that day, saith the Lord Jehovah,
That I will cause the sun to go down at noon,
And will darken the land in the clear day.
I will turn your feasts into mourning,
And all your songs into lamentation ;
I will bring sackcloth upon all loins,
And baldness upon all heads.
I will fill the land with mourning, as for an only son,
And its end shall be as a day of bitter woe.

Behold, the time cometh, saith the Lord, Jehovah,
That I will send a famine upon the land ;
Not a famine of bread, nor a thirst for water,
But of hearing the words of Jehovah.
And men shall wander from sea to sea,
And from the north even to the east shall they run to and fro,
To seek an answer from Jehovah, and shall not find it.
In that day shall the fair virgins, and the young men, faint for thirst,
Who swear by the sin of Samaria,
And say, By the life of thy God, O Dan !
And, By thy worship, O Beersheba !
They shall fall, and shall rise no more !

XXIX.

OBADIAH.

THE fragment that remains of Obadiah's prophecy, is devoted to the destruction of Edom, peopled by the descendants of Esau. But he closes with a promise of the future success of the house of Jacob, and that they shall again possess all the land. The time has not yet come.

In that day, saith Jehovah,
I will destroy the wise men from Edom,
And understanding from the mount of Esau.
Thy mighty men, O Teman, shall be dismayed;
Every one shall be cut off from the mount of Esau.
For slaughter and for oppression of thy brother Jacob shall shame cover
thee,
And thou shalt be destroyed forever!
In the day when thou stoodest over against him,
In the day when strangers carried away captive his forces,
And when foreigners entered his gates,
And when they cast lots upon Jerusalem,
Thou also wast as one of them.
But thou shouldst not have looked with delight on the day of thy
brother in the day of his calamity;
Nor shouldst thou have rejoiced over the children of Judah in the day
of their destruction,
Nor have spoken haughtily in the day of his distress.
Thou shouldst not have entered into the gate of my people in the day
of their calamity,

Nor have looked with delight on their affliction in the day of their calamity,

Nor have laid hands on their substance in the day of their calamity,

Nor have stood in the crossway to cut off their fugitives,

Nor have delivered up those that remained in the day of distress !

For the day of Jehovah is near upon all the nations :

As thou hast done, so shall it be done to thee :

Thy dealing shall return upon thine own head !

For as ye have drunk upon my holy mountain ;

So shall all the nations drink perpetually,

Yea, they shall drink and swallow it down,

And they shall be as though they had not been.

But upon Mount Zion shall be deliverance, and it shall be holy ;

And the house of Jacob shall regain their possessions.

And the house of Jacob shall be a fire,

And the house of Joseph a flame,

And the house of Esau stubble,

And they shall kindle them and devour them.

And there shall be none remaining of the house of Esau ;

For Jehovah hath spoken it.

And they of the south shall possess the mountain of Esau,

And they of the plain, the Philistines ;

And they shall possess the fields of Ephraim,

And the fields of Samaria ;

And Benjamin shall possess Gilead.

And the captives of this host of the sons of Israel shall possess the land
of the Canaanites unto Sarepta,

And the captives of Jerusalem, which are at Sepharad, the cities of the
south.

And saviors shall go up to Mount Zion,

To rule the Mount of Esau.

And the kingdom shall be Jehovah's.

X X X .

MICAH

SENDS out his arrows, sharp words, to pierce the hearts of a people who will not worship Jehovah; but will fall down before the idols of the nations. His various prophecies are written with animation and elegance, and contain poetry of a high order. A brief extract will show this. He now strengthens his soul and sees visions of hope:

But it will come to pass
That the mountain of Jehovah's house
Shall be fixed on the top of the mountains,
It shall be exalted above the hills.
All people shall flock to it.
Many nations shall say,
'Come, let us go to the mountain of Jehova'
To the house of the God of Jacob.
He shall tell us of his ways
And we will walk in his paths.
The Law shall go out from Zion,
And the word of Jehovah from Jerusalem.
He shall judge among the people,
And rebuke strong nations afar off.
They shall beat their swords into ploughshares,
And their spears into pruning-hooks.
Nation shall not draw the sword against nation,

Nor shall they learn war any more.
But every man shall sit under his vine and his fig-tree,
And none shall make them afraid,
For the mouth of Jehovah hath said it.



XXXI.

NAHUM.

THIS is one of the most perfect of the poetical writings preserved in the sacred books.

The Burden of Nineveh. It is wholly taken up with the vision of the destruction of the great city. It opens with a brief description of Jehovah the God of Battles:

Jehovah is a jealous God, and an avenger ;
Jehovah is an avenger, and full of wrath !
Jehovah taketh vengeance on his adversaries,
And keepeth indignation for his enemies !
Jehovah is slow to anger, but great in power ;
He will by no means clear the guilty ;
Jehovah cometh in the whirlwind and the storm,
And the clouds are the dust of his feet.
He rebuketh the sea, and maketh it dry,
And drieth up all the rivers.
Bashan languisheth, and Carmel,
And the flower of Lebanon languisheth.
The mountains tremble before him,
And the hills melt ;
The earth is moved at his presence,
Yea, the world and all that dwell therein.

The second part opens with a beautiful encouragement to Judah ; and goes on in rhythmic and stirring strains to set forth the destruction of the city :

Behold upon the mountains the feet of him that bringeth good tidings,
That publisheth peace!
Keep, O Judah, thy feasts, perform thy vows!
For no more shall the destroyer pass through thee;
He is utterly consumed.
The ravager cometh up against thee; [O Nineveh,]
Guard the fortress; watch the way;
Gird up the loins; confirm the strength.
For Jehovah restoreth the excellency of Jacob,
As the excellency of Israel;
For the wasters have wasted them,
And destroyed their branches.
The shields of his mighty men are red,
His warriors are clothed in crimson;
His chariots glitter with the fire of steel in the day of his preparation,
And the spears are brandished.
The chariots rave in the streets;
They run to and fro in the broad ways;
Their appearance is like torches;
They run like lightnings.

He calleth for his mighty men;
They stumble on their way;
They hasten to the wall;
The assault-shelter is prepared.
The gates of rivers are opened,
And the palace is destroyed and disappears.
She shall be uncovered; she shall be carried away captive;
Her maids shall sigh with the voice of doves,
And smite their breasts.
Nineveh was a pool full of water of old;
Yet shall they flee away!
Stand! stand! shall they cry;
But none shall look back.
Seize the silver; seize the gold;
There is no end to the treasures;
There is abundance of all precious furniture.
She has become void, and empty, and desolate;
The heart melteth, and the knees smite together.

XXXII.

HABAKKUK.

NEITHER the history nor the time of his life are known. There was a Rabbinical tradition, that he was the son of the Shunamite woman, whom Elisha raised from the dead ; but it is not thought to be entitled to any consideration.

The poet bewails the corruption and degeneracy which surrounds him ; he then calls upon Jehovah for help, and Jehovah replies, promising vengeance. Then he stands upon a tower and sees the vision of the destruction of the Chaldeans. The poem closes with a magnificent ode, which is here given entire :

God cometh from Teman,
And the Holy One from mount Paran ;
His glory covereth the heavens,
And the earth is full of his praise.
His brightness is as the light ;
Rays stream forth from his hand,
And there is the hiding-place of his power.
Before him goeth the pestilence,
And the plague followeth his steps.

He standeth and measureth the earth ;
He beholdeth and maketh the nations tremble ;
The everlasting mountains are broken asunder ;
The eternal hills sink down ;

The eternal paths are trodden by him.
I see the tents of Cushan in affliction,
And the canopies of the land of Midian tremble.
Is the anger of Jehovah kindled against the rivers,
Is thy indignation against the floods,
That thou ridest on with thy horses,
Upon thy chariots of victory?
Thy bow is made bare;
Thine arrows are satiated; the song of victory is sung.
Thou causest rivers to break forth from the earth.
The mountains see thee and tremble;
The flood of waters overflows;
The deep uttereth his voice,
And lifteth up his hands on high.

The sun and the moon stand still in their habitation;
Like their light thine arrows fly;
Like their brightness the lightning of thy spear.
Thou marchest through the land in indignation;
Thou thrashest the nations in anger;
Thou goest forth for the deliverance of thy people;
For the deliverance of thine anointed.
Thou smitest the head of the house of the wicked;
Thou destroyest the foundation even to the neck.
Thou piercest with thine arrows the heads of their leaders,
Who rushed like a whirlwind to scatter us;
Who exulted, as if they should devour the distressed in a hiding-place.
Thou ridest through the sea with thy horses,
Through the raging of mighty waters.

XXXIII.

ZEPHANIAH.

ABOUT B. C. 630.

THE soul of the prophet is moved with fear and hope. He inveighs again and again, against the wickedness and the idol-worship of Judea and Jerusalem ; then he relents, and his changed soul sees visions of hope and peace. These transitions are rapid and effective. We give one of them—

The residue of my people shall spoil them,
And the remainder of my nation shall possess them.
This shall come upon them for their pride,
Because they have uttered reproaches, and exalted themselves against the
people of Jehovah of hosts.
Jehovah will be terrible against them ;
For he will destroy all the gods of the earth ;
And before him shall worship, every one from his place,
All the islands of the nations.

Ye, also, O Ethiopians !
Ye shall be slain by my sword !
He will also stretch out his hand against the North,
And destroy Assyria,
And make Nineveh a desolation,
Even dry like a desert.
And flocks shall lie down in the midst of her,

Yea, all the tribes of beasts ;
The pelican and the hedgehog shall lodge in the capitals of her pillars ;
A cry shall resound in the window ;
Desolation shall be upon the threshold ;
For her cedar-work shall be laid bare.
This is the rejoicing city, that dwelt in security,
That said in her heart, "I, and none besides me!"
How is she become a desolation, a place for beasts to couch in!
Every one that passeth by her shall hiss, and wag his hand.

Woe to her that is rebellious and polluted.
To the oppressing city !
She listeneth to no voice,
She receiveth not admonition ;
She trusteth not in Jehovah,
She draweth not near to her God.
Her princes within her are roaring lions ;
Her judges are evening wolves ;
They reserve nothing for the morning.
Her prophets are vain-glorious,
Men of treachery ;
Her priests pollute the sanctuary,
They violate the law.

Sing, O daughter of Zion !
Shout, O Israel !
Rejoice and exult with all thy heart,
O daughter of Jerusalem !
Jehovah hath taken away thy punishments ;
He hath removed thine enemies.
The king of Israel, Jehovah, is in the midst of thee ;
Thou shalt see evil no more.
In that day shall it be said to Jerusalem, Fear not !
And to Zion, Let not thy hands hang down !
Jehovah thy God will be in the midst of thee ;
The mighty one will save thee.
He will rejoice over thee with gladness ;
He will pardon thee in his love ;
He will exult over thee with singing.
I will gather them that mourn, far from the solemn assembly,
They were far from thee ; the reproach was a burden upon thee.

XXXIV.

HAGGAI, ZECHARIAH, JONAH, AND MALACHI.

THESE are the last of the prophets mentioned in Scripture. The first two returned from the Captivity (about B. C. 520) and were engaged in rebuilding the temple. Ezra mentions 'That the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah, the son of Iddo.' They are supposed to have written songs for the chanters of the temple, and the remains of their writings are but a part of what they did.

The style of Haggai is generally tame and prosaic, though at times it rises to the dignity of severe invective, when the prophet rebukes his countrymen for their selfish indolence and neglect of God's house.

Zechariah seems to have taken the older prophets for his models, and to have copied most after Jeremiah. But, like Ezekiel and Daniel, he delights in visions, symbols, and allegories. He is the only one of all the prophets who speaks of SATAN; thus—

"And he showed me Joshua the high-priest standing before the angel of Jehovah, and Satan standing at his right hand to resist him.

"And Jehovah said unto Satan, 'The Lord rebuke thee, O

Satan! even the Lord that hath chosen Jerusalem rebuke thee! Is not this a brand plucked out of the fire?"

The word Satan is used as a proper name but four times in the Old Testament; as follows: Job, chapters i., ii.; Zechariah, chapter iii., and 1 Chronicles, chapter xxi.

JONAH is known to us only as having been sent to prophesy against the city of Nineveh, always a threatening danger to the city of Jerusalem. The writing is mostly a narration of his own strange experiences, and does not call for extended notice in this place.

MALACHI closes the list of the prophets, and according to the belief of the Jews, sealed up the volume of prophesy, by promising that Elijah the prophet should come again before the great and dreadful day of Jehovah. "The whole prophecy naturally divides itself into three sections, in the first of which Jehovah is represented as the loving father and ruler of his people; in the second as the supreme God and father of all; and in the third as their righteous and final judge. These may be again subdivided into smaller sections, each of which follows a certain order: first, a short sentence; then the sceptical questions which might be raised by the people; and finally the full and triumphant refutation."

XXXV.

THE GEOGRAPHY OF THE HOLY LAND.¹

NAMES OF THE LAND—ITS SIZE—ITS POSITION ON THE MAP OF THE WORLD—ITS MOUNTAINOUS CHARACTER—DIVIDED BY MOUNT CARMEL—PLAIN OF ESDRAELON—EXACT LIMITS OF THE HOLY LAND—GALILEE, SAMARIA, JUDEA—THE WATERSHED OF THE COUNTRY AND THE VALLEYS ON EACH SIDE—ASPECT OF THE SOUTH COUNTRY (JUDEA)—ASPECT OF JUDEA IN ANCIENT TIMES—ASPECT OF THE CENTRAL COUNTRY (SAMARIA)—ASPECT OF THE NORTHERN COUNTRY (GALILEE)—HABITATIONS OF THE ISRAELITES ON THE HILLS—THE MARITIME PLAINS—THE PHILISTINE PLAIN AND THE PLAIN OF SHARON—THE PHILISTINE PLAIN CONTINUED INDEPENDENT OF THE ISRAELITES—THE PORT OF THE ISRAELITES—JOPPA—THE JORDAN—APPEARANCE OF THE COUNTRY TO THE ISRAELITES.

BEFORE accompanying the Israelites into the *Land of Promise*, it will be well to take a brief survey of its physical features, since they exercised an important influence upon the history of the chosen people. But first as to its name.

The name of the "Holy Land," which has been most frequently used to designate the country from the middle ages down to our own time, occurs but once in Scripture. The name of "Palestina" or "Palestine," which was applied to the country soon after the Christian era, is used in Scripture as equivalent to "Philistia," or the land of the Philistines. The ordinary names by which the land is designated in the Bible are the following:—

¹ By William Smith, LL. D.

During the Patriarchal period, the Conquest, and the age of the Judges, and also where those early periods are referred to in the later literature, it is spoken of as "Canaan," or more frequently "the land of Canaan," meaning thereby "the country west of the Jordan," as opposed to "the Land of Gilead" on the east.

During the Monarchy the name usually, though not frequently, employed, is "the Land of Israel." It is Ezekiel's favorite expression. The pious and loyal aspirations of Hosea find vent in the expression "land of Jehovah." In Zechariah it is, as we have already seen, "the Holy Land;" and in Daniel "the glorious land." Occasionally it appears to be mentioned simply as "The Land;" as in Ruth i. 1; Jer. xxii. 27; 1 Macc. xiv. 4; Luke iv. 25, and perhaps even xxiii. 44.

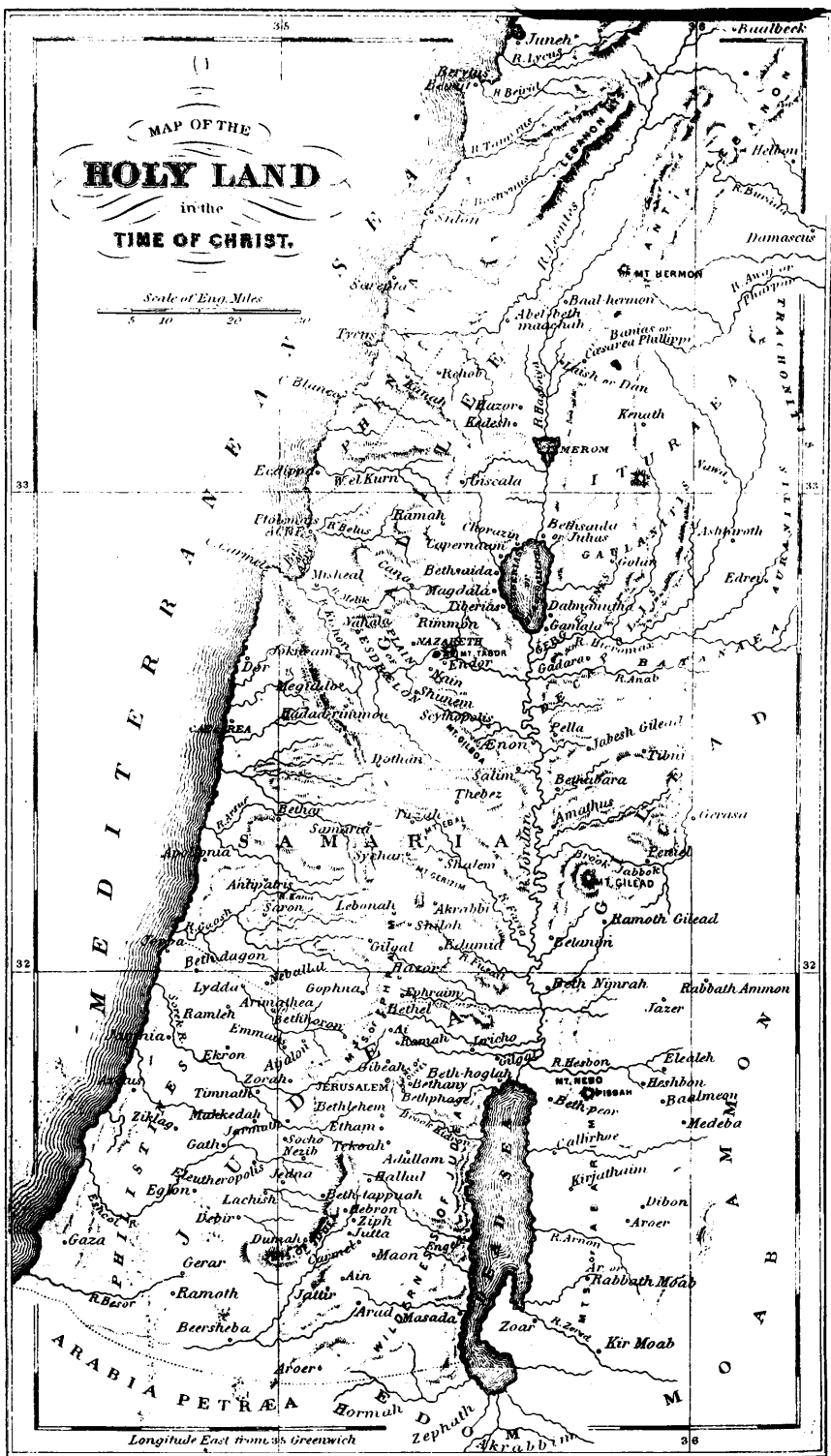
Between the Captivity and the time of our Lord the name "Judæa" had extended itself from the southern portion to the whole of the country, even that beyond Jordan. In the book of Judith, it is applied to the portion between the plain of Esdraelon and Samaria, as it is in Luke; though it is also used in the stricter sense of Judæa proper, that is, the most southern of the three main divisions west of Jordan. In this narrower sense it is employed throughout the 1st book of Maccabees.

The Roman division of the country hardly coincided with the biblical one, and it does not appear that the Romans had any distinct name for that which we understand by Palestine.

The Holy Land is not in size or physical characteristics proportioned to its moral and historical position, as the theatre of the most momentous events in the world's history. It is but a strip of country about the size of Wales, less than 140 miles in length, and barely 40 in average breadth, on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand, and the enormous trench of the Jordan valley on the other, by which it is effectually cut off from the mainland of Asia behind it. On the north it is shut in by the

MAP OF THE
HOLY LAND
in the
TIME OF CHRIST.

Scale of Eng. Miles
5 10 20 30

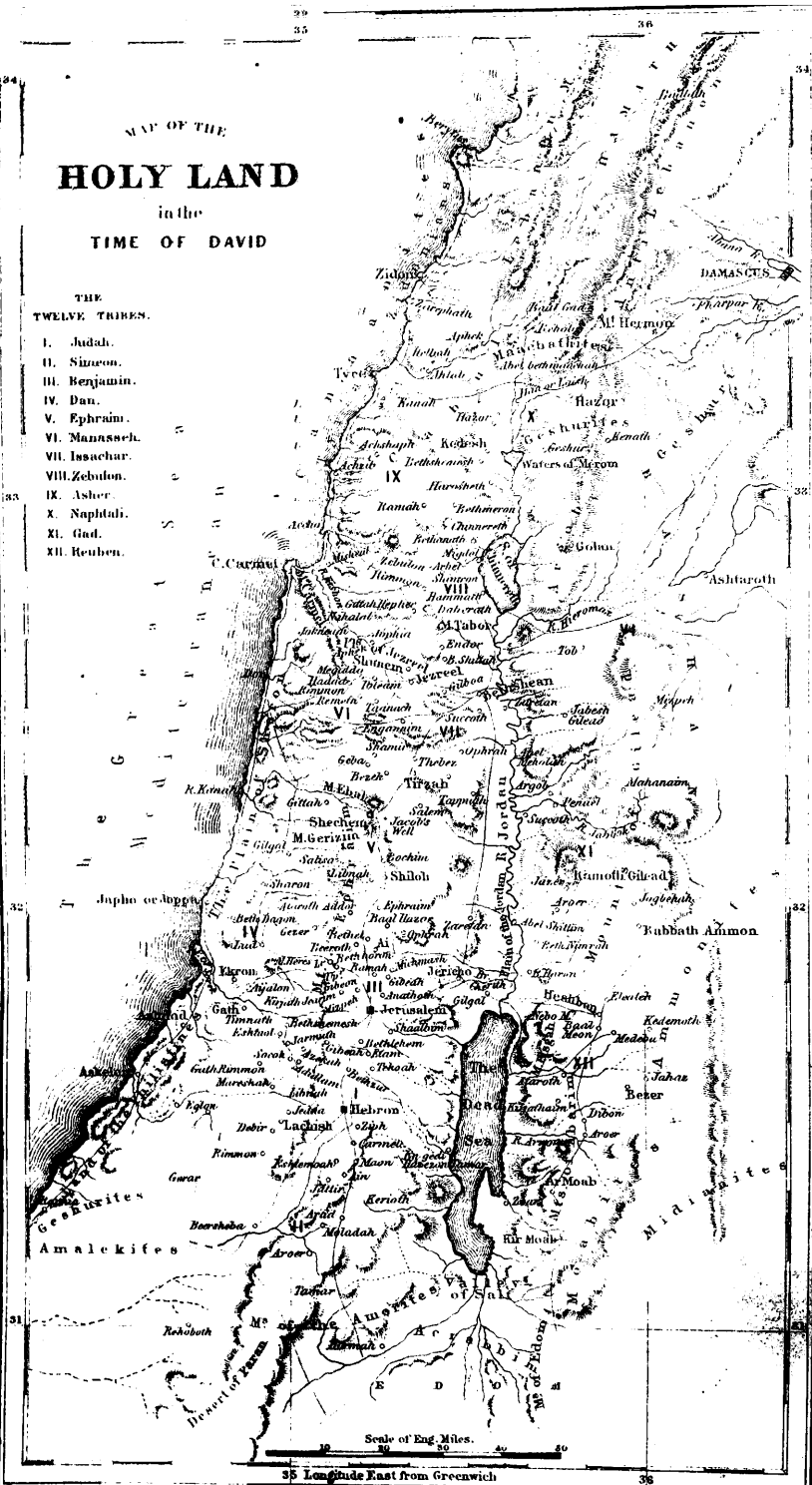


MAP OF THE HOLY LAND

in the
TIME OF DAVID

THE TWELVE TRIBES.

- I. Judah.
- II. Simeon.
- III. Benjamin.
- IV. Dan.
- V. Ephraim.
- VI. Manasseh.
- VII. Issachar.
- VIII. Zebulun.
- IX. Asher.
- X. Naphtali.
- XI. Gad.
- XII. Reuben.



Scale of Eng. Miles.

35 Longitude East from Greenwich

high ranges of Lebanon and anti-Lebanon, and by the chasm of the *Litány*. On the south it is no less enclosed by the arid and inhospitable deserts of the upper part of the peninsula of Sinai.

Its position on the Map of the World—as the world was when the Holy Land first made its appearance in history—is a remarkable one. It is on the very outpost—on the extreme western edge of the East. On the shore of the Mediterranean it stands, as if it had advanced as far as possible towards the West, separated therefrom by that which, when the time arrived, proved to be no barrier, but the readiest medium of communication—the wide waters of the “Great Sea.” Thus it was open to all the gradual influences of the rising communities of the West, while it was saved from the retrogression and decrepitude which have ultimately been the doom of all purely Eastern States whose connections were limited to the East only. There was, however, one channel, and but one, by which it could reach and be reached by the great Oriental empires. The only road by which the two great rivals of the ancient world could approach one another—by which alone Egypt could get to Assyria, and Assyria to Egypt—lay along the broad flat strip of coast which formed the maritime portion of the Holy Land, and thence by the Plain of the Lebanon to the Euphrates. After this the Holy Land became (like the Netherlands in Europe) the convenient arena on which in successive ages the hostile powers who contended for the empire of the East fought their battles.

It is essentially a mountainous country. Not that it contains independent mountain chains, as in Greece for example, but that every part of the highland is in greater or less undulation. But it is not only a mountainous country. The mass of hills which occupies the centre of the country is bordered or framed on both sides, east and west, by a broad belt of lowland, sunk deep below its own level. The slopes or cliffs which form, as it were, the retaining walls of this depression,

are furrowed and cleft by the torrent beds which discharge the waters of the hills, and form the means of communication between the upper and lower level. On the west this lowland interposes between the mountains and the sea, and is the PLAIN OF PHILISTIA and of SHARON. On the east it is the broad bottom of the JORDAN VALLEY, deep down in which rushes the one river of Palestine to its grave in the Dead Sea. Such is the first general impression of the physiognomy of the Holy Land. It is a physiognomy compounded of the three main features already named—the plains, the highland hills, and the torrent beds: features which are marked in the words of its earliest describers, and which must be comprehended by every one who wishes to understand the country, and the intimate connection existing between its structure and its history.

About halfway up the coast the maritime plan is suddenly interrupted by a long ridge thrown out from the central mass, rising considerably above the general level, and terminating in a bold promontory on the very edge of the Mediterranean. This ridge is MOUNT CARMEL. On its upper side, the plain, as if to compensate for its temporary displacement, invades the centre of the country and forms an undulating hollow right across it from the Mediterranean to the Jordan valley. This central lowland, which divides with its broad depression the mountains of Ephraim from the mountains of Galilee, is the PLAIN OF ESDRAELON or JEZREEL, the great battle-field of Palestine. North of Carmel the lowland resumes its position by the sea-side till it is again interrupted and finally put an end to by the northern mountains which push their way out of the sea, ending in the white promontory of the *Ras Nakhûra*. Above this is the ancient Phœnicia. Behind Phœnicia—north of Esdraelon, and enclosed between it, the *Litâny*, and the upper valley of the Jordan—is a continuation of the mountain district, rising gradually in occasional elevation until it reaches the main ranges of Lebanon and anti-

Lebanon (or Hermon), as from their lofty heights they overlook the whole land below them.

The country thus roughly portrayed, and which, as before stated, is less than 140 miles in length, and not more than 40 in average breadth, is to all intents and purposes the whole land of Israel. The northern portion is GALILEE; the centre, SAMARIA; the south, JUDÆA. This is the Land of Canaan which was bestowed on Abraham; the covenanted home of his descendants. The two tribes and a half remained on the uplands beyond Jordan; and the result was, that these tribes soon ceased to have any close connection with the others, or to form any virtual part of the nation. But even this definition might without impropriety be further circumscribed; for during the greater part of the Old Testament times the chief events of the history were confined to the district south of Esdraelon, which contained the cities of Hebron, Jerusalem, Bethel, Shiloh, Shechem, and Samaria, the Mount of Olives, and Mount Carmel. The battles of the Conquest and the early struggles of the era of the Judges once passed, Galilee subsided into obscurity and unimportance till the time of Christ.

The highland district, surrounded and intersected by its broad lowland plains, preserves, from north to south, a remarkably even and horizontal profile. Its average height may be taken as 1,500 to 1,800 feet above the Mediterranean. It can hardly be denominated a plateau, yet so evenly is the general level preserved, and so thickly do the hills stand behind and between one another, that, when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall. This general monotony of profile is, however, accentuated at intervals by certain centres of elevation. Between these elevated points runs the watershed of the country, sending off on either hand—to the Jordan valley on the east and the Mediterranean on the west—the long tortuous arms of its many torrent beds. The valleys on

the two sides of the watershed differ considerably in character. Those on the east are extremely steep and rugged. This is the case during the whole length of the southern and middle portions of the country. It is only when the junction between the plain of Esdraelon and the Jordan Valley is reached, that the slopes become gradual and the ground fit for the manœuvres of any thing but detached bodies of foot soldiers. But, rugged and difficult as they are, they form the only access to the upper country from this side, and every man or body of men who reached the territory of Judah, Benjamin, or Ephraim, from the Jordan Valley, must have climbed one or other of them. The western valleys are more gradual in their slope. The level of the external plain on this side is higher, and therefore the fall less, while at the same time the distance to be traversed is much greater. Here again the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the plain there are two of these roads "going up to Jerusalem:" the one to the right by *Ramleh* and the *Wady Aly*; the other to the left by Lydda, and thence by the Beth-horons, or the *Wady Suleiman*, and Gibeon. The former of these is modern, but the latter is the scene of many a famous incident in the ancient history.

When the highlands of the country are closely examined, a considerable difference will be found to exist in the natural condition and appearance of their different portions. The south, as being nearer the arid desert, and farther removed from the drainage of the mountains, is drier and less productive than the north. The tract below Hebron, which forms the link between the hills of Judah and the desert, was known to the ancient Hebrews by a term originally derived from its dryness (*Negeb*). This was THE SOUTH country. As the traveller advances north of this tract there is an improvement; but perhaps no country equally cultivated is more monotonous, bare, or uninviting in aspect, than a great part

of the highlands of Judah and Benjamin during the largest portion of the year. The spring covers even those bald gray rocks with verdure and color, and fills the ravines with torrents of rushing water; but in summer and autumn the look of the country from Hebron up to Bethel is very dreary and desolate. At Jerusalem this reaches its climax. To the west and northwest of the highlands, where the sea-breezes are felt, there is considerably more vegetation.

Hitherto we have spoken of the central and northern portions of Judea. Its eastern portion—a tract some nine or ten miles in width by about thirty-five in length—which intervenes between the centre and the abrupt descent to the Dead Sea, is far more wild and desolate, and that not for a portion of the year only, but throughout it. This must have been always what it is now—an uninhabited desert, because uninhabitable.

No descriptive sketch of this part of the country can be complete which does not allude to the caverns, characteristic of all limestone districts, but here existing in astonishing numbers. Every hill and ravine is pierced with them, some very large and of curious formation—perhaps partly natural, partly artificial—others mere grottos. Many of them are connected with most important and interesting events of the ancient history of the country. Especially is this true of the district now under consideration. Machpelah, Makkedah, Adullam, Engedi, names inseparably connected with the lives, adventures, and deaths of Abraham, Joshua, David, and other Old Testament worthies, are all within the small circle of the territory of Judæa. Moreover, there is perhaps hardly one of these caverns, however small, which has not at some time or other furnished a hiding-place to some ancient Hebrew from the sweeping incursions of Philistine or Amalekite.

The bareness and dryness which prevail more or less in Judæa are owing partly to the absence of wood, partly to its proximity to the desert, and partly to a scarcity of water;

arising from its distance from the Lebanon. But to this discouraging aspect there are some important exceptions. The valley of *Urtás*, south of Bethlehem, contains springs which in abundance and excellence rival even those of *Nablús*; the huge "Pools of Solomon" are enough to supply a district for many miles round them; and the cultivation now going on in that neighborhood shows what might be done with a soil which requires only irrigation and a moderate amount of labor to evoke a boundless produce.

It is obvious that in the ancient days of the nation, when Judah and Benjamin possessed the teeming population indicated in the Bible, the condition and aspect of the country must have been very different. Of this there are not wanting sure evidences. There is no country in which the ruined towns bear so large a proportion to those still existing. Hardly a hill-top of the many within sight that is not covered with vestiges of some fortress or city. But, besides this, forests appear to have stood in many parts of Judæa until the repeated invasions and sieges caused their fall; and all this vegetation must have reacted on the moisture of the climate, and, by preserving the water in many a ravine and natural reservoir where now it is rapidly dried by the fierce sun of the early summer, must have influenced materially the look and the resources of the country.

Advancing northwards from Judæa the country (Samaria) becomes gradually more open and pleasant. Plains of good soil occur between the hills, at first small, but afterwards comparatively large. The hills assume here a more varied aspect than in the southern districts, springs are more abundant and more permanent, until at last, when the district of *Jebel Nablús* is reached—the ancient Mount Ephraim—the traveller encounters an atmosphere and an amount of vegetation and water which is greatly superior to any thing he has met with in Judæa, and even sufficient to recall much of the scenery of the West. Perhaps the springs are the only objects which in

themselves, and apart from their associations, really strike an English traveller with astonishment and admiration. Such glorious fountains as those of *Ain-jabûd* or the *Ras el-Mukâtta*, where a great body of the clearest water wells silently but swiftly out from deep blue recesses worn in the foot of a low cliff of limestone rock, and at once forms a considerable stream—are very rarely to be met with out of irregular, rocky, mountainous countries, and being such unusual sights can hardly be looked on by the traveller without surprise and emotion. The valleys which lead down from the upper level in this district to the valley of the Jordan, are less precipitous than in Judæa. The eastern district of the *Jebel Nablûs* contains some of the most fertile and valuable spots in the Holy Land. Hardly less rich is the extensive region which lies northwest of the city of Shechem (*Nablûs*), between it and Carmel, in which the mountains gradually break down into the plain of Sharon. But with all its richness, and all its advance on the southern part of the country, there is a strange dearth of natural wood about this central district. It is this which makes the wooded sides of Carmel and the park-like scenery of the adjacent slopes and plains so remarkable.

No sooner, however, is the plain of Esdraelon passed than a considerable improvement is perceptible. The low hills which spread down from the mountains of Galilee, and form the barrier between the plains of Akka and Esdraelon, are covered with timber, of moderate size, it is true, but of thick vigorous growth, and pleasant to the eye. Eastward of these hills rises the round mass of Tabor, dark with its copses of oak, and set off by contrast with the bare slopes of *Jebel ed-Duhy* (the so-called “Little Hermon”) and the white hills of Nazareth. North of Tabor and Nazareth is the plain of *el-Buttauf*, an upland tract hitherto very imperfectly described, but apparently of a similar nature to Esdraelon, though much more elevated. The notices of this romantic district in the Bible are but scanty; in fact till the date of the New

Testament, when it had acquired the name of Galilee, it may be said, for all purposes of history, to be hardly mentioned. And even in the New Testament times the interest is confined to a very small portion—the south and southwest corner, containing Nazareth, Cana, and Nain, on the confines of Esdraelon, Capernaum, Tiberias, and Genesareth, on the margin of the Lake.

Few things are a more constant source of surprise to the stranger in the Holy Land than the manner in which the hill-tops are, throughout, selected for habitation. A town in a valley is a rare exception. On the other hand scarce a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility but inaccessibility had been the object of its builders. And indeed such was their object. These groups of naked forlorn structures, piled irregularly one over the other on the curve of the hill-top, are the lineal descendants, if indeed they do not sometimes contain the actual remains, of the “fenced cities, great and walled up to heaven,” which are so frequently mentioned in the records of the Israelite conquest. These hill-towns were not what gave the Israelites their main difficulty in the occupation of the country. Wherever strength of arm and fleetness of foot availed, there those hardy warriors, fierce as lions, sudden and swift as eagles, sure-footed and fleet as the wild deer on the hills, easily conquered. It was in the plains, where the horses and chariots of the Canaanites and Philistines had space to manœuvre, that they failed in dislodging the aborigines. “Judah drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron . . . neither could Manasseh drive out the inhabitants of Bethshean . . . nor Meggido,” in the plain of Esdraelon . . . “nor could Ephraim drive out the Canaanites that dwelt in Gezer,” on the maritime plain near Ramleh . . . “nor could Asher drive out the inhabitants of Accho” . . . “and the Amorites

forced the children of Dan into the mountain, for they would not suffer them to come down into the valley." Thus in this case the ordinary conditions of conquest were reversed—the conquerors took the hills, the conquered kept the plains. To a people so exclusive as the Jews there must have been a constant satisfaction in the elevation and inaccessibility of their highland regions. This is evident in every page of their literature, which is tinged throughout with a highland coloring. The "mountains" were "to bring peace," the "little hills, justice to the people:" when plenty came, the corn was to flourish on the "top of the mountains." In like manner the mountains were to be joyful before Jehovah when He came to judge His people. What gave its keenest sting to the Babylonian conquest, was the consideration that the "mountains of Israel," the "ancient high places," were become a "prey and a derision;" while, on the other hand, one of the 'most joyful circumstances of the restoration is, that the mountains "shall yield their fruit as before, and be settled after their old estates." We have the testimony of the heathens that in their estimation Jehovah was the "God of the mountains," and they showed their appreciation of the fact by fighting, when possible, in the lowlands. The contrast is strongly brought out in the repeated expression of the psalmists. "Some," like the Canaanites and Philistines of the lowlands, "put their trust in chariots and some in horses; but we"—we mountaineers, from our "sanctuary" on the heights of "Zion"—"will remember the name of Jehovah our God," "the God of Jacob our father," the shepherd-warrior, whose only weapons were sword and bow—the God who is now a high fortress for us—"at whose command both chariot and horse are fallen," "who burneth the chariots in the fire."

A few words must be said in general description of the maritime lowland, which intervenes between the sea and the highlands. This region, only slightly elevated above the level

of the Mediterranean, extends without interruption from *el-Arish*, south of Gaza, to Mount Carmel. It naturally divides itself into two portions, each of about half its length:—the lower one the wider; the upper one the narrower. The lower half is the Plain of the Philistines—Philistia, or, as the Hebrews called it, the *Shefelah* or Lowland. The upper half is the Sharon or Saron of the Old and New Testaments. The PHILISTINE PLAIN is on an average fifteen or sixteen miles in width from the coast to the first beginning of the belt of hills, which forms the gradual approach to the high land of the mountains of Judah. The larger towns, as Gaza and Ashdod, which stand near the shore, are surrounded with huge groves of olive, sycamore, and palm, as in the days of King David. The whole plain appears to consist of brown loamy soil, light, but rich, and almost without a stone. It is now, as it was when the Philistines possessed it, one enormous cornfield; an ocean of wheat covers the wide expanse between the hills and the sand dunes of the sea-shore, without interruption of any kind—no break or hedge, hardly even a single olive-tree. Its fertility is marvellous; for the prodigious crops which it raises are produced, and probably have been produced almost year by year for the last forty centuries, without any of the appliances which we find necessary for success. The PLAIN OF SHARON is much narrower than Philistia. It is about ten miles wide from the sea to the foot of the mountains, which are here of a more abrupt character than those of Philistia, and without the intermediate hilly region there occurring.

It is probable that the Israelites never permanently occupied more than a small portion of this rich and favored region. Its principal towns were, it is true, allotted to the different tribes; but this was in anticipation of the intended conquest. The five cities of the Philistines remained in their possession; and the district was regarded as one independent of and apart from Israel. In like manner Dor remained in the hands of the Canaanites, and Gezer in the hands of the Philistines till

taken from them in Solomon's time by his father-in-law. We find that towards the end of the monarchy the tribe of Benjamin was in possession of Lydd, Jimzu, Ono, and other places in the plain; but it was only by a gradual process of extension from their native hills, in the rough ground of which they were safe from the attack of cavalry and chariots. But, though the Jews never had any hold on the region, it had its own population, and towns probably not inferior to any in Syria. Both Gaza and Askelon had regular ports. Ashdod, though on the open plain, resisted for twenty-nine years the attack of the whole Egyptian force: a similar attack to that which reduced Jerusalem without a blow, and was sufficient on another occasion to destroy it after a siege of a year and a half, even when fortified by the works of a score of successive monarchs.

The one ancient port of the Jews, the "beautiful" city of Joppa, occupied a position central between the Shefelah and Sharon. Roads led from these various cities to each other, to Jerusalem, Neapolis, and Sebaste in the interior, and to Ptolemais and Gaza on the north and south. The commerce of Damascus, and, beyond Damascus, of Persia and India, passed this way to Egypt, Rome, and the infant colonies of the west; and that traffic and the constant movement of troops backwards and forwards must have made this plain one of the busiest and most populous regions of Syria at the time of Christ.

The characteristics already described are hardly peculiar to Palestine. Her hilly surface and general height, her rocky ground and thin soil, her torrent beds wide and dry for the greater part of the year, even her belt of maritime lowland—these she shares with other lands, though it would perhaps be difficult to find them united elsewhere. But there is one feature, as yet only alluded to, in which she stands alone. This feature is the JORDAN—the one river of the country. The valley through which the Jordan rushes down its extraordinary

descent begins with the river at its remotest springs of *Hasbeiya* on the N. W. side of Hermon, and accompanies it to the lower end of the Dead Sea, a length of about 150 miles. During the whole of this distance its course is straight, and its direction nearly due north and south. The springs of *Hasbeiya* are 1700 feet above the level of the Mediterranean, and the northern end of the Dead Sea is 1317 feet below it, so that between these two points the valley falls with more or less regularity through a height of more than 3,000 feet. But though the *river* disappears at this point, the *valley* still continues its descent below the waters of the Dead Sea till it reaches a further depth of 1,308 feet. So that the bottom of this extraordinary crevasse is actually more than 2,600 feet below the surface of the ocean. In width the valley varies. In its upper and shallower portion, as between Banias and the lake of Merom (*Huleh*), it is about five miles across. Between the lake of Merom and the sea of Galilee it contracts, and becomes more of an ordinary ravine or glen. It is in its third and lower portion that the valley assumes its more definite and regular character. During the greater part of this portion, it is about seven miles wide from the one wall to the other. The eastern mountains preserve their straight line of direction, and their massive horizontal wall-like aspect, during almost the whole distance. The western mountains are more irregular in height, their slopes less vertical. North of Jericho they recede in a kind of wide amphitheatre, and the valley becomes twelve miles broad, a breadth which it thenceforward retains to the southern extremity of the Dead Sea. Buried as it is between such lofty ranges, and shielded from every breeze, the climate of the Jordan valley is **extremely** hot and relaxing. Its enervating influence is shown by the inhabitants of Jericho. All the irrigation necessary for the towns, or for the cultivation which formerly existed, is obtained from the torrents and springs of the western mountains. For all purposes to which a river is ordinarily applied, the Jordan is

useless. So rapid that its course is one continued cataract; so crooked, that in the whole of its lower and main course, it has hardly half a mile straight; so broken with rapids and other impediments, that no boat can swim for more than the same distance continuously; so deep below the surface of the adjacent country that it is invisible, and can only with difficulty be approached; resolutely refusing all communication with the ocean, and ending in a lake, the peculiar conditions of which render navigation impossible—with all these characteristics the Jordan, in any sense which we attach to the word “river,” is no river at all:—alike useless for irrigation and navigation, it is in fact, what its Arabic name signifies, nothing but a “great watering-place.”

The DEAD SEA, which is the final receptacle of the Jordan, is about 46 miles in length, and $10\frac{1}{2}$ miles in its greatest width. The depression of its surface, and the depth which it attains below that surface, combined with the absence of any outlet, render it one of the most remarkable spots on the globe. The surface of the lake is 1,316 feet below the level of the Mediterranean at Jaffa, and its greatest depth 1,308 feet.

Monotonous and uninviting as much of the Holy Land will appear from the above description to English readers, accustomed to the constant verdure, the succession of flowers, lasting almost throughout the year, the ample streams and the varied surface of our own country—we must remember that its aspect to the Israelites after the weary march of forty years through the desert, and even by the side of the brightest recollections of Egypt that they could conjure up, must have been very different. After the “great and terrible wilderness” with its “fiery serpents,” its “scorpions,” “drought,” and “rocks of flint”—the slow and sultry march all day in the dust of that enormous procession—the eager looking forward to the well at which the encampment was to be pitched—the crowding, the fighting, the clamor, the bitter disappointment round the modicum of water when at last the desired spot

was reached—the “light bread” so long “loathed”—the rare treat of animal food when the quails descended, or an approach to the sea permitted the “fish” to be caught; after this daily struggle for a painful existence, how grateful must have been the rest afforded by the Land of Promise!—how delicious the shade, scanty though it were, of the hills and ravines, the gushing springs and green plains, even the mere wells and cisterns, the vineyards and olive-yards and “fruit-trees in abundance,” the cattle, sheep, and goats, covering the country with their long black lines, the bees swarming round their pendent combs in rock or wood! Moreover they entered the country at the time of the Passover, when it was arrayed in the full glory and freshness of its brief springtide, before the scorching sun of summer had had time to wither its flowers and embrown its verdure. Taking all these circumstances into account, and allowing for the bold metaphors of oriental speech, it is impossible not to feel that those way-worn travellers could have chosen no fitter words to express what their new country was to them than those which they so often employ in the accounts of the conquest—“a land flowing with milk and honey, the glory of all lands.”

REMARKABLE PLACES.

EDEN THE PARADISE.

THE PASSAGE OF THE RED SEA.

THE DELUGE OF NOAH.

XXXVI.

EDEN THE PARADISE.

WHERE WAS IT?—THE TIGRIS AND EUPHRATES—FANCIFUL THEORIES—LITERAL INTERPRETERS—THE PISON—THE GANGES AND THE NILE—THE LAND OF OUSH.

THE GARDEN OF EDEN.—This spot having been the one designated as the first home of Man, it is a matter of curious interest to learn where it was ; yet while it has invited inquiry it has almost baffled conjecture.

Referring to the Scripture account to be found in the second chapter of Genesis, it would seem that in the eastern portion of the region of Eden was the garden planted. "The river which flowed through Eden watered the garden, and thence branched off into four distinct streams. The first problem to be solved then is this: to find a river which, at some stage of its course, is divided into four streams, two of which are the Tigris and Euphrates. The identity of these

rivers with the Hiddekel and P'rath has never been disputed, and no hypothesis which omits them is worthy of consideration. Setting aside minor differences of detail, the theories which have been framed with regard to the situation of the terrestrial paradise naturally divide themselves into two classes. The first class includes all those which place the garden of Eden below the junction of the Euphrates and Tigris, and interpret the names Pison and Gihon of certain portions of these rivers; the second, those which seek for it in the high table-land of Armenia, the fruitful parent of many noble streams."

There have been many allegorical and fanciful theories invented to explain the Scripture account, but none seem worthy our attention.

"Among the literal interpreters there is an infinite diversity of opinions. What is the river which goes forth from Eden to water the garden? is a question which has been often asked, and still waits for a satisfactory answer. That the ocean stream which surrounded the earth was the source from which the four rivers flowed was the opinion of Josephus. It was the *Shat-el-Arab*, according to those who place the garden of Eden below the junction of the Tigris and Euphrates, and their conjecture would deserve consideration were it not that this stream cannot, with any degree of propriety, be said to rise in Eden. By those who refer the position of Eden to the highlands of Armenia, the 'river' from which the four streams diverge is conceived to mean 'a collection of springs,' or a well-watered district. But this signification of the word is wholly without a parallel. According to some it was the Caspian Sea. That the Hiddekel is the Tigris, and the P'rath the Euphrates, has never been denied, except by those who assume that the whole narrative is a myth which originated elsewhere, and was adapted by the Hebrews to their own geographical notions."

With regard to the river Pison, scholars have tried to

identify it with the Ganges, the Nile, and other celebrated rivers.

In the narrative of Genesis the river Pison is defined as that which surrounds the whole land of Havilah. It is, then, absolutely necessary, to fix the position of Havilah before proceeding to identify the Pison with any particular river. In Gen. ii. 11, 12, it is described as the land where the best gold was found, and which was besides rich in the treasures of the *b'dolach* and the stone *shoham*. If the Havilah of Gen. ii. be identical with any one of the countries mentioned in Gen. x. 29, xxv. 18, 1 Sam. xv. 7, we must look for it on the east or south of Arabia, and probably not far from the Persian Gulf. That Havilah is that part of India through which the Ganges flows, and more generally the eastern region of the earth; that it is to be found in Susiana, in Ava, or in the Ural region, are conclusions necessarily following upon the assumptions with regard to the Pison. The second river of Paradise presents difficulties not less insurmountable than the Pison. Those who maintained that the Pison was the Ganges held also that the Gihon was the Nile. Others have attempted to fix it in other quarters.

It has also been a matter of speculation as to where was the land of Cush which the Gihon is said to have encompassed.

The term Cush is generally applied in the Old Testament to the countries south of the Israelites. It was the southern limit of Egypt, and apparently the most westerly of the provinces over which the rule of Ahasuerus extended, "from India even unto Ethiopia." Egypt and Cush are associated in the majority of instances in which the word occurs. Cush and the Sabaeans are associated in a manner consonant with the genealogy of the descendants of Ham (Gen. x. 7), in which Seba is the son of Cush. From all these circumstances it is evident that under the denomination Cush were included both Arabia and the country south of Egypt on the western

coast of the Red Sea. It is possible, also, that the vast desert tracts west of Egypt were known to the Hebrews as the land of Cush, but of this we have no certain proof. In the midst of this diversity of opinions, what is the true conclusion at which we arrive? All the theories which have been advanced share the inevitable fate of conclusions which are based upon inadequate premises. We are yet in the dark as to the exact locality of the Garden of Eden.



XXXVII.

THE PASSAGE OF THE RED SEA.

WHERE DID THEY CROSS?—THE SEA HAS RECEDED—DATE—NO TRACES ON EGYPTIAN
MONUMENTS—NAME OF THE SEA.

THE passage of the Red Sea was the crisis of the Exodus.

It is usual to suppose that the most northern place at which the Red Sea could have been crossed is the present head of the Gulf of Suez.

This supposition depends upon the idea that in the time of Moses the gulf did not extend farther to the northward than at present. An examination of the country north of Suez has shown, however, that the sea has receded many miles. The old bed is indicated by the "Lake of the Crocodile," and the more southern Bitter Lakes, the northernmost part of the former probably corresponding to the head of the gulf at the time of the Exodus. We must endeavor to ascertain the route of the Israelites before we attempt to discover where they crossed the sea. The point from which they started was Rameses, a place certainly in the land of Goshen, which we identify with the Wádi-t-Tumeylát. Thence they went to Succoth, thence to Etham, and on the third day they reached the sea as it is supposed not far from the Persepolitan monument.

This point in the history of the Wandering has given rise

to many and long disquisitions which it is not necessary here to examine. But that the Israelites did cross safely, and that the Egyptians were overwhelmed in it, is accepted by nearly all mankind. The date of its occurrence is, however, involved in obscurity. There seem no traces of its record on the Egyptian monuments, and we rest entirely upon the Biblical account, where dates are extremely vague.

The distance they crossed is supposed to have been about twelve miles.

The name of this sea is supposed to be derived, not from the color of the water, but the color of the people who once lived on its shores, the Red men.

The most important fact in its history, is that it has changed its limits since the time of the passage of Moses, the northern tongue having dried up in consequence of the land there having been raised, while that near the Mediterranean has been depressed. This has had much to do with the ruin of the canal which once connected these two seas, and which was built in the time of the Pharaohs. The country around this northern end is a desert of gravelly sand, in which are found some rank "bitter lakes."

The northern end of the sea is split into two gulfs by the granitic peninsula of Sinai. Along one of these once lay the city of Eziongeber, whence Solomon's ships sailed for Ophir and traded in gold and precious stones.

XXXVIII.

THE DELUGE OF NOAH.

TRADITIONS—FRAGMENT FROM Berosus—PERSIAN STORY—THE KORAN'S ACCOUNT
—AMERICAN TRADITIONS—ASIATIC LEGENDS—NOAH—THE GIANTS—THE ARK—
UNIVERSAL DELUGE?—THE FLOOD—AFTER THE FLOOD.

THE TRADITIONS among other nations than the Jews as to a Deluge are so remarkable, that if there were no written account in the books of Moses we should be compelled to accept them as significant of a great fact that had existed in time. These are found among the western nations of Asia, with the greatest distinctness. The most remarkable account is preserved in a fragment of Berosus, which is as follows:

“In the time of Xisuthrus happened a great Deluge, the history of which is thus described: The Deity Kronos appeared to him in a vision, and warned him there would be a flood by which mankind would be destroyed. He therefore enjoined him to build a vessel and to take with him into it his friends and relations; and to put on board food and drink, together with different animals, birds, and quadrupeds; and, as soon as he had made all arrangements, to commit himself to the deep . . . Whereupon (not being disobedient to the heavenly vision), he built a vessel five stadia in length, and two in breadth. Into this he put every thing which he had prepared, and embarked in it with his wife, his children, and his personal friends.

After the flood had been upon the earth and was in time abated, Xisuthrus sent out some birds from the vessel, which not finding any food, nor any place where they could rest, returned thither. After an interval of some days, Xisuthrus sent out the birds a second time, and now they returned to the ship with mud on their feet. A third time he repeated the experiment, and then they returned no more: whence Xisuthrus judged that the earth was visible above the waters; and accordingly he made an opening in the vessel (?), and seeing that it was stranded upon the site of a certain mountain, he quitted it, with his wife and daughter and the pilot. Having then paid his adoration to the earth, and having built an altar and offered sacrifices to the gods, he, together with those who had left the vessel with him, disappeared."

These traditions existed among the Phœnicians and the Greeks; and even as late as the times of Septimius Severus a medal was struck in commemoration of the event. Dr. Smith thus speaks of the traditions of Eastern Asia:

"The Persian is mixed up with its cosmogony, and hence loses any thing like an historical aspect. The Chinese story is, in many respects, singularly like the Biblical. Fáh-he, the reputed author of Chinese civilization, is said to have escaped from the waters of the Deluge. He reappears as the first man at the production of a renovated world, attended by seven companions—his wife, his three sons, and three daughters, by whose intermarriage the whole circle of the universe is finally completed. The Indian tradition appears in various forms. Of these, the one which most remarkably agrees with the Biblical account is that contained in the Mahábhárata. We are there told that Brahma announces to Manu the approach of the Deluge, and bids him build a ship and put in it all kinds of seeds together with the seven Rishis, or holy beings. The Flood begins and covers the whole earth. Brahma himself appears in the form of a horned fish, and the vessel being made fast to him, he draws it for many years, and finally lands

on the loftiest summit of Mount Himarat (*i. e.* the Himalaya). Then, by the command of God, the ship is made fast, and in memory of the event the mountain is called Naubandhana (*i. e.* *shipbinding*). By the favor of Brahma, Manu, after the Flood, creates the new race of mankind, which are hence termed Manudsha, *i. e.* born of Manu.

The account of the Flood in the Koran is drawn, apparently, partly from Biblical and partly from Persian sources. In the main, no doubt, it follows the narrative in Genesis, but dwells at length on the testimony of Noah to the unbelieving. Another peculiarity of this version is, that Noah calls in vain to one of his sons to enter into the ark; he refuses in the hope of escaping to a mountain, and is drowned before his father's eyes.

A third cycle of traditions is to be found among the American nations. These, as might be expected, show occasionally some marks of resemblance to the Asiatic legends. 'The Noah, Xisuthrus or Manu, of the Mexican nations,' says A. von Humboldt, 'is termed Coxcox, Teo-Cipactli, or Tezpi. He saved himself with his wife Xochiquetzatl in a bark, or, according to other traditions, on a raft. The painting represents Coxcox in the midst of the water waiting for a bark. The mountain, the summit of which rises above the waters, is the peak of Colhuacan, the Ararat of the Mexicans. At the foot of the mountain are the heads of Coxcox and his wife.' A peculiarity of many of these American Indian traditions must be noted, and that is, that the Flood, according to them, usually took place in the time of the First Man, who, together with his family, escape.

One more cycle of traditions must be mentioned—that, namely, of the Hellenic race. Hellas had two versions of a flood, one associated with Ogyges, and the other, in a far more elaborate form, with Deucalion, which is familiar to us from the well-known story of Ovid."

According to the Sacred Historian, Noah son of Lamech

and grandson of Methuselah was tenth in descent from Adam. This seems to carry us far back into the dim and shadowy past, to bring us very near to the great original of the race.¹

We know nothing of Noah as the story is told, until he was five hundred years old. Then we learn that he begat three sons, Shem, Ham, and Japheth. A most singular account here occurs in the sacred narrative. It is stated that 'there were giants in the earth in those days—when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old men of renown.'

This statement has given rise to infinite speculation, which has not been solved to this day. Who were the sons of God (Elohim) and who the daughters of men (Adam) still excites our wonder. An interpretation has recently been advanced and maintained with considerable ingenuity, by the author of the *Genesis of the Earth and Man*. He understands by "the sons of the Elohim" the "servants or worshippers of *false gods*" (taking Elohim to mean not God but gods), whom he supposes to have belonged to a distinct pre-Adamite race. "The daughters of men," he contends, should be rendered "the daughters of Adam or the Adamites," women, that is, descended from Adam. These last had hitherto remained true in their faith and worship, but were now perverted by the idolaters who intermarried with them.

THE ARK.—We learn that in the midst of a universal wickedness, Noah remained a just man and perfect in his generation. He and his family were to be saved, all the rest to be destroyed. Then Jehovah commanded him to build an Ark, for a flood of water was coming upon the earth, and there should no living thing be left outside the Ark. "This Noah did, according to all that God commanded him so did he." He was six hundred years old when it was finished.

¹ The date of the Deluge is variously estimated as between 2,000 and 3,000 years before Christ.

Of the shape of the ark nothing is said ; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Taking 21 inches for the cubit, the ark would be 525 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. This is very considerably larger than the largest British man-of-war. It should be remembered that this huge structure was only intended to float on the water, and was not in the proper sense of the word a ship. It had neither mast, sail, nor rudder ; it was in fact nothing but an enormous floating house, or rather oblong box.

We come now to the Deluge. Traditions of a Deluge exist among the nations of Antiquity. Does this tend to confirm the universality of the Deluge recorded in the Bible ? Once it was supposed that it did, but the best and ablest expositors have abandoned it. Geology, astronomy, and natural history make it impossible. A few words by a recent learned writer will not be out of place here.

He says : " But perhaps the most startling of all the difficulties in the way of the belief in a universal deluge, are presented to us in the researches of the zoologist. From him we learn that, even taking the cubit by which the ark was measured to have been of the longest, the ark was totally inadequate to contain the animals even of a single continent. It would occupy too much space to enter here into the details of this part of the subject. We refer the reader to one of the lectures in Hugh Miller's 'Testimony of the Rocks,' where the subject is treated with the vigor and picturesqueness so characteristic of that lamented writer."

And further, " Of mammalia alone there are now known between 1600 and 1700 species. To these must be added upwards of 6,000 birds, 650 reptiles, and 550,000 insects, all of which would require room and a provision of food in the ark. It is needless to remark, that no vessel ever fashioned by man could have accommodated a tithe of these inmates."

He concludes, "By admitting that the deluge affected only a limited portion of the earth's surface, we bring the narrative of Moses into harmony with the laws of nature as these have been made known by the onward progress of science; we rescue it from a hopeless series of difficulties such as only a student of nature can thoroughly realize, but at the very thought of which he stands appalled; and we remove all ground for charging this portion of the Bible with grave contradictions, inconceivable miracles, and even physical impossibilities."—*A. G. (Kitto's Cyclo.)*

THE FLOOD.—When the ark was completed and was filled with its living freight, the windows of heaven were opened and the waters poured down out of heaven upon the devoted land. The fountains of the great deep, it is said, were also broken up, and the whole land was submerged. Seven months and seventeen days the ark floated on the waste of waters, and then it stranded on the top of a mountain called Ararat. The waters slowly decreased until the first of the tenth month, and then Noah sent out a raven which did not return. Then he sent out a dove, but she found no rest for the sole of her foot and came back to the ark. After another seven days she returned with an olive leaf in her mouth. Again he sent her forth and she returned not, so then Noah knew the waters were abated.

What is the meaning of the waters of the great deep being broken up? A distinguished writer says of this:—

"Assuming, then, that the Ararat here mentioned is not the mountain of that name in Armenia, we may also assume the inundation to have been partial, and may suppose it to have extended over the whole valley of the Euphrates, and eastward as far as the range of mountains running down to the Persian gulf, or further. As the inundation is said to have been caused by the breaking up of the fountains of the great deep, as well as by the rain, some great and sudden sub-

idence of the land may have taken place, accompanied by an inrush of the waters of the Persian gulf, similar to what occurred in the Runn of Cutch, on the eastern arm of the Indus, in 1819, when the sea flowed in, and in a few hours converted a tract of land, 2,000 square miles in area, into an inland sea or lagoon."

AFTER THE FLOOD.—We may assume that at this time all the human race except these eight persons of Noah's family had perished; such is the literal interpretation of the narrative.

Noah's first act was to build an altar and offer thanks to Jehovah. Then appeared to him the bow in the cloud, a sign that the human family should not be again destroyed by a deluge.

Noah thenceforth devoted himself to the pursuits of agriculture and planted himself a vineyard. We read that, intoxicated with the juices of the grape, he exposed himself in his drunkenness, and that his son Ham openly mocked him. For this he received his father's curse. This strange story has long been made an apology for the barbarous persecution and slavery inflicted upon the negro race; it has been the blot and shame of this nation; it never had any foundation in reason or revelation, and we may believe it is now forever swept away.

HEBREW MONEY.—There is no evidence of coined money in use among the Israelites until after the Babylonish captivity. Silver was used for money, but it was by weight. It was so used by Abraham, and so many pieces meant so much weight; and these pieces among the Egyptians were made into rings. The shekel is supposed to have been about half an ounce—the talent of silver about six pounds. The gold talent, which came later, was about twelve pounds. The coined money first used among the people was probably Persian. The oldest Jewish silver coins belong to the time of Simon Maccabæus (B. C. 140), and these were shekels and half shekels. Copper coins were also in use in that day. The coinage of Herod the Great was copper, and was like the Greek.

In the New Testament times there were copper, silver, and gold coins. In St. Matthew we find—"Provide neither gold nor silver nor brass in your purses." Copper and brass were synonymous. At this time coins of Rome and Greece were in use in the Holy Land. The farthing and the mite were the smallest money in use.

From the parable of the Laborers in the Vineyard, it would seem that a Roman denarius or penny was the day's wage; we can judge from this how valuable money must have been. The thirty pieces of silver paid to Judas by the High Priest are believed to have been shekels, and to signify the money value of a man or slave. Smith's tables give the value as follows:

The silver shekel . . .	3s. English.
The gold shekel . . .	22s. "
The penny . . .	$\frac{1}{2}$ d. "
The farthing. . . .	$\frac{1}{4}$ d. "

MOUNT SINAI AND THE
CLINTONS IN RUSSIA



Drawn by W. H. Bartlett

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MOUNT SINAI.

HISTORICAL DESCRIPTION.
VISIT TO MOUNT SINAI

BY ARTHUR PENRYHN STANLEY, M. A., CANON OF
CANTERBURY.

XXXIX.

HISTORICAL DESCRIPTION OF MOUNT SINAI.

NEAR the centre of the peninsula which splits the northern end of the Red Sea, lie the rugged granite and porphyry Mountains, one of which is recognized as Mount Sinai another as Mount Horeb; the spot where Moses received the tables of the Law, in the midst of the great convulsions of nature. The northwestern, group 'Serbal,' rises to the height of 6,342 feet above the sea, the eastern and centre one, 'Jebel Katherin,' to over 8,000 feet.

Many doubts have arisen, many treatises have been written as to which was the Sinai where Moses stood and talked with God. The older traditions point to 'Serbal,' which lies

30 miles west of the great Jebel Mûsa. A later belief identifies it with 'Jebel Mûsa,' but Dr. Robinson, and those who follow him, insist strongly that the modern Horeb of the monks—viz., the N. W. and lower face of the *Jebel Mûsa*, crowned with a range of magnificent cliffs, the highest point called *Ras Sasâfeh*, or *Sûfsâfeh*, as spelt by Robinson—overlooking the plain *er Rahah*, is the scene of the giving of the Law, and that peak the mountain into which Moses ascended.

The main fact which gives force to this belief is that at the foot of this range lies a wide plain, where the mighty mass of wandering Israelites could have encamped, while no such plain is near to the Serbal.

The wilderness of Sinai, where the Israelites remained encamped during almost a year, and where Moses first erected the tabernacle, is considerably elevated above the rest of the country; and the ascent to it is by a very craggy way, the greatest part of which is cut out of the rock; then one comes to a large space of ground, which is a plain surrounded on all sides by rocks and eminences, whose length is nearly twelve miles.

The country shows terrible traces of the action of fire, and its whole surface is marked by the great convulsions which attend upon the eruptions of earthquakes.

XL.

VISIT TO MOUNT SINAI.¹

FOSSIL TREES—THE BACK OF MOSES—THE COW'S HEAD—THE FOOT-MARK OF THE MULE—THE SUNBEAM OF THE BURNING BUSH—THE ROCK OF MOSES—LATER HISTORY OF THE PENINSULA—ELIJAH'S VISIT—ALLUSIONS OF SAINT PAUL—CHRISTIAN HERMITAGES—THE CONVENT OF ST. CATHERINE—MOSQUE IN THE CONVENT—PRESENT STATE OF THE CONVENT.

It is hardly necessary to examine minutely the special traditional localities of Gebel Mousa. * * * * * If, on the one hand, the general features of the desert, and of the plain beneath the Râs Sasâfeh in particular, accord with the authentic history of Israel, there is little doubt on the other, that the physical peculiarities of the district have suggested most of the legendary scenes which subsequent tradition has fastened on that history. Where almost every rock is a "*lusus naturæ*," it is not surprising that men, like the Greek monks or the Bedouin Arabs, as keen in their search for special traces of the history as they were indifferent to its impression as a whole, should have seen marks of it everywhere.

FOSSIL TREES.—The older travellers, the Prefect of the Franciscan Convent, Pococke, Shaw, and others, all notice what they call Dendrite-stones,—i. e., stones with fossil trees

¹ By Arthur Penryhn Stanley, Canon of Canterbury.

marked upon them. It is curious that these have never been observed in later times. But in early ages they seem to have been regarded as amongst the great wonders of the mountain; they were often supposed to be the memorials of the Burning Bush.

THE BACK OF MOSES.—The mark of the back of Moses on the summit of the mountain, which bears his name, has been already mentioned. Still more evident is the mark of the body of St. Catherine on the summit of Gebel Katherin. The rock of the highest point of that mountain swells into the form of a human body, its arms swathed like a mummy, but headless; the counterpart, as it is alleged, of the corpse of the beheaded Egyptian saint. It is difficult to trace the earliest form of the legend, now so familiar through pictorial art, of the transference of the Alexandrian martyr by angelic hands to the summit of Mount Sinai, a legend which, in the convent to which the relics are thence said to have been carried down, almost ranks on an equality with the history of the Burning Bush and of the Giving of the Law. But not improbably this grotesque figure on the rock furnishes not merely the illustration, but the origin of the story.

THE COW'S HEAD.—A third well-known instance of the kind is what in earlier times was called the head—at present the mould of the head—of the molten calf, just as the rock of St. Catherine is sometimes called the body itself; sometimes the place on which the body rested. It is a natural cavity, in a juncture of one or two stones, possibly adapted in some slight measure by art, representing rudely the round head with two horns spreading out of it.

THE FOOT-MARK OF THE MULE.—A fourth is one of the many curious fissures and holes in the weather-beaten rocks near the summit of Gebel Mousa, pointed out as the foot-mark of the mule or dromedary of Mahomet. It is true that the monks themselves, in the seventeenth century, declared to the Prefect of the Franciscan Convent that this mark had been

made by themselves, to secure the protection of the Bedouin tribes. But it has more the appearance of a natural hollow, and it is more probable that they were unwilling to let the Prefect imagine that such a phenomenon should be accidental, than that they actually invented it.

THE SUNBEAM OF THE BURNING BUSH.—Another (which has not found its way into books) is the legend in the convent of the sunbeam, which on one day in the year darts into the Chapel of the Burning Bush from the Gebel-ed-Deir. It is only by ascending the mountain that the origin of the legend appears. Behind the topmost cliffs, a narrow cleft admits of a view, the only view, into the convent buildings, which lie far below, but precisely commanded by it, and therefore necessarily lit up by the ray, which once in the year darts through that especial crevice.

THE ROCK OF MOSES.—But the most famous of all these relics is the Rock of Moses. Every traveller has described with more or less accuracy, the detached mass, from 10 to 15 feet high as it stands, in the wild valley of the Lejá, under the ridge of the Rás Sasáfeh, slightly leaning forwards, a rude seam or scoop running over each side, intersected by wide slits or cracks, which might, by omitting or including those of less distinctness, be enlarged or diminished to any number between ten and twenty; perhaps ten on each side would be the most correct account; and the stone between each of those cracks worn away as if by the dropping of water from the crack immediately above. Unlike as this isolated fragment is to the image usually formed of "the rock in Horeb," and incompatible as its situation is with any tenable theory of the event with which it professes to be connected, yet to uncultivated minds, regardless of general truth, and eager for minute coincidence, it was most natural that this rock should have suggested the miracle of Moses. There is every reason accordingly to believe that this is the oldest legendary locality in the district. It is probable that it was known even in the time of

Josephus, who speaks of the rock as "lying beside them"—an expression naturally applicable to a fragment like this, but hardly to a cliff in the mountain. The situation and form of this stone would also have accommodated itself to the strange Rabbinical belief that the "rock followed" them through the wilderness; a belief groundless enough under any circumstances, but more natural if any Jewish pilgrims had seen or heard of this detached mass by the mountain side. It next appears, or rather, perhaps, we should say, its first unquestionable appearance, is in the reference made more than once in the Koran to the rock with the twelve mouths for the twelve tribes of Israel, evidently alluding to the curious cracks in the stone, as now seen. These illusions probably increased, if they did not originate, the reverence of the Bedouins, who, at least down to the present generation of travellers, are described as muttering their prayers before it, and thrusting grass into the supposed mouths of the stone. From the middle ages onwards, it has always been shown to Christian pilgrims; and the rude crosses on the sides, as well as the traces of stone chipped away, indicate the long reverence in which it has been held. In more modern times, it has been used to serve the two opposite purposes, of demonstrating on the one hand the truth of the Mosaic history, and on the other hand the lying practices of the monastic system. Bishop Clayton triumphantly quotes it as a voice from the desert, providentially preserved to put the infidels of the eighteenth century to shame. Sir Gardiner Wilkinson as positively brings it forward to prove the deceptions practised by the Greek church to secure the respect of the Arabs and the visits of pilgrims. It is one of the many instances in which both arguments are equally wrong. It is evidently, like the other examples given above, a trick of nature, which has originated a legend, and, through the legend, a sacred locality. Probably less would have been said of it, had more travellers observed what Sir Frederick Henniker alone has expressly noticed, namely, the

fragment which lies in the same valley, less conspicuous, but with precisely similar marks. But, taking it merely for what it is, of all the lesser objects of interest in Sinai, the Rock of Moses is the most remarkable; clothed with the longest train of associations; allied in thought, though not in fact, to the image which, of all others in the Exodus, has, perhaps, been most frequently repeated in the devotions of Jewish and Christian worship; of all the objects in the desert, most bound up with the simple faith of its wild inhabitants and of its early visitants.

LATER HISTORY OF THE PENINSULA.—It has been said that the history of the Peninsula is confined to the history of the Exodus. Yet we must not forget that it is the oldest of the "Holy Places," and, accordingly, the halo of that first glory has rested upon it long after the events themselves had ceased. There are, as has been already intimated, traces of a sanctity even anterior to the passage of the Israelites,—a "Mount of God," honored by the Amalekite Arabs, and known at the Egyptian Court; a belief, as Josephus tells us, that a Divine presence dwelt in those awful cliffs—on that long ascent deemed unapproachable by human footsteps; the rich pastures round the mountain foot avoided even by the wandering shepherds. But this reverence, whatever it was, or to whichever point it might be more especially attached, must have been thrown into the shade from the moment that it was announced that the ground on which Moses stood was "holy ground,"—still more from the day when the Law was given, in "fire, and blackness, and tempest." Yet, as it has been well observed, so high already did the religion which was there first proclaimed tower above any local bonds, that throughout the whole subsequent history of Judaism there is but one known instance of a visit to this its earliest birthplace. The whole tenor of the historical and prophetic Scriptures is to withdraw the mind from the Desert to Palestine, from Sinai to Zion.

"Why weep ye so, ye high mountains?" This (Jerusalem),

is the 'mountain' which God desireth to dwell in. The Lord is among them, as *in Sinai*, in the holy place. "God *came from* Teman, and the Holy One *from* Mount Paran." The sanctuary of Horeb was not living, but dead and deserted.

ELIJAH'S VISIT.—One visitant, however, there was to this wild region—it may be, as the only one known, out of many unknown pilgrims, but, more probably, driven here only by the extraordinary circumstances of his time, and by his own character and mission—the great Prophet Elijah. The scene of the address to Elijah is now localized in the secluded plain immediately below the highest point of Gebel Mousa, marked by the broken chapel, and by the solitary cypress. There, or at Serbâl, may equally be found "the cave," the only indication by which the sacred narrative identifies the spot. There, or at Serbâl, equally may have passed before him the vision in which the wind rent the granite mountains, and broke in pieces the "cliffs," followed, as at the time of Moses, by the earthquake and the fire, and then, in the silence of the desert air, by the "still small voice."

We hear of Sinai no more till the Christian era. In the local touches that occur from time to time in Josephus, the question rises, whether he, or those from whom he received his information, had really passed through the Desert. The "mountain" of which he speaks emphatically on the shores of the Red Sea can be no other than the Gebel Attâka; the "rock lying beside" Mount Sinai is probably the stone of Moses, and although it may be difficult in "the highest mountain range, so high as not to be visible without straining the sight," to recognize any peak of Sinai, yet the exaggeration is precisely similar to that which he indulges in speaking of the precipices, which he had himself seen, about Jerusalem.

ALLUSIONS OF ST PAUL.—There is another traveller through Arabia at this time, on whose visit to Mount Sinai we should look with still greater interest. "I went into Arabia," says St. Paul, in describing his conversion to the Galatians. It

is useless to speculate, yet when, in a later chapter of the same Epistle, the words fall upon our ears, "This Hagar is Mount Sinai in Arabia," it is difficult to resist the thought that he, too, may have stood upon the rocks of Sinai, and heard from Arab lips the often repeated "Hagar"—"rock"—suggesting the double meaning to which that text alludes.

CHRISTIAN HERMITAGES.—If the sanctity of Sinai was forgotten under the Jewish Dispensation, still more likely was it to be set aside under the Christian, where not merely its contrasts, but its inferiority, was the constant burden of all the allusions to it—"the mount that gendereth to bondage," "the mount that might be touched." But what its own associations could not win for it, its desert solitudes did. From the neighboring shores of Egypt, the parent land of monasticism, the anchorites and cœnobites were drawn by the sight of these wild mountains across the Red Sea; and beside the palm-groves of Feirân, and the springs of Gebel Mousa, were gathered a host of cells and convents. The whole range must have been then to the Greek Church what Athos is now. No less than six thousand monks or hermits congregated round Gebel Mousa; and Paran must almost have deserved the name of a city at the time when it was frequented by the Arabian pilgrims, who wrote their names on the sandstone rocks of the Wâdy Mokatteh and the granite rocks of Serbâl. Probably, the tide of Syrian and Byzantine pilgrims chiefly turned to Gebel Mousa; the African and Alexandrian, to the nearer sanctuary of Feirân.

THE CONVENT OF ST. CATHERINE.—Of all these memorials of ancient devotion, the great Convent of the Transfiguration, or, as it was afterwards called, of St. Catherine, alone remains. It has been described by every traveller, and with the utmost detail by Burckhardt and by Robinson. But it is so singular of its kind, that a short summary of its aspect and recollections is essential to any account of the Peninsula of Sinai. Those who have seen the Grande Chartreuse in the Alps of Dau-

phigny, know the shock produced by the sight of that vast edifice in the midst of its mountain desert—the long, irregular pile, of the Parisian architecture of the fifteenth century, the one habitation of the upland wilderness of which it is the centre. It is this feeling, raised to its highest pitch, which is roused on finding in the heart of the desert of Sinai the stately Convent of St. Catherine, with its massive walls, its gorgeous church hung with banners, its galleries of chapels, of cells, and of guest-chambers; its library of precious manuscripts, the sound of its rude cymbals calling to prayer, and changed by the echoes into music as it rolls through the desert valley, the double standard of the Lamb and Cross floating high upon its topmost towers. And this contrast is heightened still more by the fact, that, unlike most monastic retreats, its inhabitants and its associations are not indigenous, but wholly foreign to the soil where they have struck root. The monks of the Grande Chartreuse, however secluded from the world, are still Frenchmen; the monks of Subiaco are still Italians. But the monks of Sinai are not Arabs, but Greeks. There in the midst of the Desert, the very focus of the pure Semitic race, the traveller hears once again the accents of the Greek tongue; meets the natives of Thessalonica and of Samos; sees in the gardens the produce, not of the Desert or of Egypt, but of the isles of Greece; not the tamarisk, or the palm, or the acacia, but the olive, the almond-tree, the apple-tree, the poplar and the cypress of Attica and Coreyra. And as their present state so also their past origin, is alike strange to its local habitation. No Arab, or Egyptian, or Syrian Patriarch erected that massive pile; no pilgrim princess, no ascetic king; a Byzantine Emperor, the most worldly of his race, the great legislator Justinian, was its founder. The fame of his architectural magnificence, which has left its monuments in the most splendid churches of Constantinople and Ravenna, had penetrated even to the Hermits of Mount Sinai, and they, “when they heard that he delighted to build churches and found convents,

made a journey to him, and complained how the wandering sons of Ishmael were wont to attack them suddenly, eat up their provisions, desolate the place, enter the cells, and carry off every thing—how they also broke into the church and devoured even the holy wafers.” To build for them as they desired a convent which should be to them for a stronghold, was a union of policy and religion which exactly suited the sagacious Emperor. Petra was just lost, and there was now no point of defence against the Arabian tribes, on the whole route between Jerusalem and Memphis. Such a point might be furnished by the proposed fortress of Sinai; and as the old Pharaonic and even Ptolemaic kings of Egypt had defended their frontier against the tribes of the desert by fortified temples, so the Byzantine Emperor determined to secure a safe transit through the Desert by a fortified convent. A tower ascribed to Helena furnished the nucleus. It stood by the traditional sites of the well of Jethro and the Burning Bush, a retreat for the hermits when in former times they had been hard pressed by their Bedouin neighbors. It still remains the residence of the Archbishop of Sinai, if that term may be applied to an abode in which that great dignitary is never resident; the very gate through which he should enter having been walled up since 1722, to avoid the enormous outlay for the Arab tribes, who, if it were open for his reception, have an inalienable right to be supported for six months at the expense of the convent. Round about this tower, like a little town, extend in every direction the buildings of the convent, now indeed nearly deserted, but still by their number indicating the former greatness of the place, where each of the thirty-six chapels was devoted to the worship of a separate sect. Athwart the whole stretches the long roof of the church; within which, amidst the splendor of the Greek ritual, may be distinguished with interest the lotus-capitals of the columns—probably the latest imitation of the old Egyptian architecture; and high in the apse behind the altar—too high and too ob-

scure to recognize their features or lineaments distinctly—the two medallions of Justinian and Theodora, probably, with the exception of those in St. Vitalis, at Ravenna, the only existing likenesses of those two great and wicked sovereigns; than whom, perhaps, few could be named who had broken more completely every one of the laws which have given to Sinai its eternal sacredness.

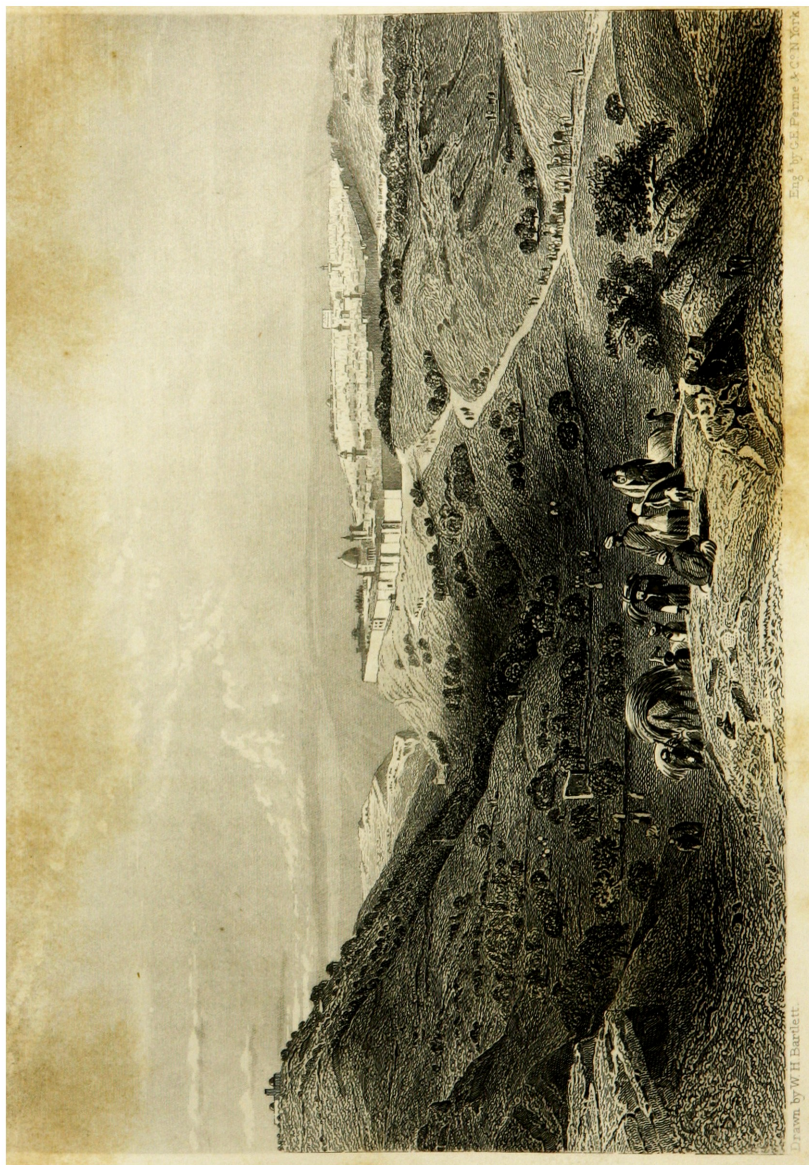
MOSQUE IN THE CONVENT.—High beside the church towers another edifice, which introduces us to yet another link in the recollections of Sinai—another pilgrim, who, if indeed he ever passed through these valleys, ranks in importance with any who have visited the spot, since Moses first led thither the flocks of Jethro. No one can now prove or disprove the tradition which relates that Mahomet, whilst yet a camel-driver in Arabia, wandered to the great convent, then not a century old. It is at least not impossible, and the repeated allusions in the Koran to the stone of Moses, evidently that now exhibited; to the holy valley of Tuwa, a name now lost, but by which he seems to designate the present valley of the convent; and to the special addresses made to Moses on the western and on the southern slopes of the mountains, almost bring it within the range of probability. His name certainly has been long preserved, either by the policy or the friendliness of the monks. Nowhere else probably in the Christian world is to be found such a cordial, it might also be said such a tender feeling towards the Arabian prophet and his followers, as in the precincts and the memorials of the Convent of Mount Sinai. “As he rested,” so the story has with slight variations been told from age to age, “as he rested with his camels on Mount Menejia, an eagle was seen to spread its wings over his head, and the monks, struck by this augury of his future greatness, received him into their convent, and he in return, unable to write, stamped with ink on his hand the signature to a contract of protection, drawn up on the skin of a gazelle, and deposited in the archives of the convent.” This contract,

if it ever existed, has long since disappeared ; it is said, that it was taken by Sultan Selim to Constantinople, and exchanged for a copy, which however no traveller has ever seen. The traditions also of Mahomet in the Peninsula have evidently faded away. The stone which was pointed out to Laborde in 1828 as that on which Moses first, and the youthful camel-driver afterwards, had reposed, and to which the Bedouins of his day muttered their devotions, is now comparatively unknown. The foot-mark on the rock, whatever it is, invented or pointed out by the monks, as impressed by his dromedary or mule, according as it is supposed to have been left in this early visit, or on his nocturnal flight from Mecca to Jerusalem—is now confounded by the Arabs with the impress of the dromedary on which Moses rode up and down the long ascent to Gebel Mousa. But there still remains, though no longer used, the mosque on the top of the mountain, and that within the walls of the convent, in which the monks allowed the Mahometan devotees to pray side by side with Christian pilgrims—founded, according to the belief of the illiterate Mussulmans, in whose mind chronology and history has no existence,—in the times of the prophet, when Christians and Mussulmans were all one, and loved one another as brothers.

PRESENT STATE OF THE CONVENT.—As centuries have rolled on, even the Convent of Sinai has not escaped their influence. The many cells which formerly peopled the mountains have long been vacant. The episcopal city of Paran, perhaps in consequence of the rise of the foundation of Justinian, has perished almost without a history. The nunnery of St. Episteme has vanished ; the convent of the good physicians Cosmo and Damian, the hermitage of St. Onufrius, the convent of the forty martyrs—tinged with a certain interest from the famous churches of the same name, derived from them, in the Forum of Rome, on the Janiculan Hill, and on the Lateran—are all in ruins ; and the great fortress of St. Catherine probably owes its existence more to its massive walls than to any

other single cause. Yet it is a thought of singular, one might add of melancholy, interest, that amidst all these revolutions, the Convent of Mount Sinai is still the one seat of European and of Christian civilization and worship, not only in the whole Peninsula of Sinai, but in the whole country of Arabia. Still, or at least till within a very few years, it has retained a hold, if not on the reason or the affections, at least on the superstitions of the Bedouins, beyond what is exercised by any other influence. Burckhardt, and after him, Robinson, relate with pathetic simplicity the deep conviction with which these wild children of the desert believe that the monks command or withhold the rain from heaven, on which the whole sustenance of the Peninsula depends.

It is not for us to judge the difficulties of their situation the poverty and ignorance of the monks, the untamable barbarism of the Arabs. Yet looking from an external point of view at the singular advantages enjoyed by the convent, it is hard to recall another institution, with such opportunities so signally wasted. It is a colony of Christian pastors planted amongst heathens, who wait on them for their daily bread and for their rain from heaven, and hardly a spark of civilization, or of Christianity, so far as history records, has been imparted to a single tribe or family in that wide wilderness. It is a colony of Greeks, of Europeans, of ecclesiastics, in one of the most interesting and the most sacred regions of the earth, and hardly a fact, from the time of their first foundation to the present time, has been contributed by them to the geography, the theology, or the history of a country, which in all its aspects has been submitted to their investigation for thirteen centuries.—(*Sinai and Palestine.*)



Drawn by W H Bartlett.

Eng. by G. P. Parnie & C. N. York.

JERUSALEM. THE MOUNT OF OLIVES.

JERUSALEM 'THE HOLY.'

HISTORICAL DESCRIPTION.

THE JERUSALEM OF TO-DAY.

XLI.

HISTORICAL DESCRIPTION OF JERUSALEM.

THE NAME—HEIGHT OF VARIOUS POINTS—SEIZED BY DAVID—PLUNDERED BY
SHISHAK—BY THE ASSYRIANS—BY THE EGYPTIANS—BY THE CHALDEANS—
CYRUS—ALEXANDER—POMPEY—HEROD—CONSTANTINE—OMAR—THE CITY
TAKEN BY THE CRUSADERS.

THE *name* is supposed to be a compound of Jebus, and Salem. Salem the ancient city was the home of Melchisedek, a priest of the Most High God in the days of Abraham. When the country was divided among the twelve tribes this fell to the tribe of Benjamin; but it was still in possession of the Jebusites and was then called Jebus.

It lies about twenty-five miles west of the river Jordan and forty-two east of the Mediterranean; on a high rocky

ridge which extends northward and forms the western limit of the valley of the Jordan. The heights of the principal points in and around the city, above the Mediterranean Sea, as given by Lt. Van de Velde, in the *Memoir* accompanying his Map, (1858), are as follow :

	Feet.
N. W. corner of the city (<i>Kasr Jalud</i>).....	2610
Mount Zion (<i>Coenaculum</i>).....	2537
Mount Moriah (<i>Haram esh Sherif</i>).....	2429
Bridge over the Kedron, near Gethsemane.....	2281
Pool of Siloam.....	2114
<i>Bir-ayub</i> , at the confluence of Hinnom and Kedron..	1996
Mount of Olives, Church of Ascension on summit....	2724

When David got possession of the throne (about B. C. 1056) he determined to conquer this stronghold of the Jebusites ; but they scoffed him, and set the blind and the lame to man the walls. The insult made him fierce ; and Joab stormed the walls, put the garrison to the sword, and possessed the city. Thenceforth it became the metropolis of the Jewish nation, and during the reigns of David and Solomon saw its days of wealth and glory. It is estimated that the quantity of gold left by David for the use of the Temple amounted to £21,600,000 sterling, besides £3,150,000 in silver ; and Solomon obtained £3,240,000 in gold by one voyage to Ophir, while silver was so abundant, “that it was not any thing accounted of.” Where this vast quantity of gold and silver came from in so poor a land, and without commerce, we are at a loss to conjecture. But it expresses the sense of great wealth.

After the death of Solomon the history of the city is a tale of destruction, blood, horror. The ten tribes revolted, and immediately after this, Shishak king of Egypt assaulted and plundered the city and temple. It was retaken by Joash king of Israel. Then in course of time it was taken by the king of Assyria, and Manasseh was carried away captive to Baby-

lon (about B. C. 650). Sixty-six years after that it was taken by the king of Egypt, Pharaoh-Necho. It was three times taken by Nebuchadnezzar, once by the Chaldeans, who took Zedekiah prisoner, killed his sons before his face, and carried him prisoner to Babylon, where his eyes were put out. Immediately after this their army plundered the city, razed its walls and the walls of the Temple to the ground, and drove away the whole people as captives.

During seventy years the city was a ruin. Then Cyrus gave Zerubbabel permission to return and rebuild the temple, promising to restore the golden and silver vessels which had been carried away by Nebuchadnezzar. But it was not accomplished until the reign of Darius Hystaspes.

It was now attached to the Persian Empire, until the time of Alexander the Great. He sent to the High-priest for troops, which were refused ; then he swore to visit them with vengeance. After the siege of Tyre he marched upon Jerusalem, and the devoted city was at his mercy. But now ensued a strange scene. When the conqueror reached the heights overlooking the city he saw a glittering procession extending from the mountain to the very gates of the city. The whole people clothed in white garments came out to meet him ; they were led by their High-priest clothed in purple, wearing on his breast a golden plate upon which was written the name of Jehovah. They bowed to the conqueror, put their necks under his feet and prayed for mercy. (About B. C. 332.)

Alexander was struck with awe, adored the name of Jehovah, saluted the High-priest, and offered sacrifices in the temple.

The wretched people were saved. After his death the city was a prey to one party and the other, until at about 170 years before Christ it was plundered by Antiochus king of Syria, and 30,000 men were slain. He tore down the walls and abolished their religion. Then succeeded the wars of the

Maccabees, when the Jews frantically and vainly strove to maintain their nation.

In the 63rd year B. C. the city was taken by Pompey and made a Roman province. Under the Romans it was governed by Herod, Archelaus, Pontius-Pilate and Porcius-Festus.

The days of Herod were made illustrious by the birth of Jesus of Nazareth at Bethlehem in the 36th year of his reign. That a PRINCE was born to the house of David filled him with fear, and then we learn that he ordered all the children under two years of age to be murdered. We know how Jesus was saved.

It was after the death of Jesus that the Jews revolted from the Romans and murdered their troops. Then Titus besieged the city; then famine, pestilence, and treachery rioted within the walls; then the temple was destroyed by fire and its walls were razed to the ground; then myriads of people were destroyed,¹ and the rest were sold and sent away as slaves. (A. D. 70).

The city was a ruin until the time of Constantine the Great, about the year 323 after Christ, who restored its ancient name and a portion of its ancient glory. During the fourth and fifth centuries Jerusalem became the centre of the world for pilgrims from every quarter, and its Christian bishops held a high place in the Church. In the year 529 the Emperor Justinian founded a magnificent church in honor of the Virgin, which is believed by most to be that known in our day as the mosque El-Aksa, within the sacred inclosure. But the Holy City could not continue in peace. It was taken by the Persians (614), retaken by the imperial forces, again attacked by the Arabs, and was finally surrendered to the Khalif Omar in the year 637 of our era.

It remained in possession of the Moslems until that day

¹ Josephus states, 1,100,000.

when the fever of the Crusades swept over Europe, and knight, king, and emperor rushed to its rescue, in an army of 700,000 men, led by Godfrey of Bouillon. On the 7th of June, 1099, the vast but disorganized army of the Crusaders appeared before the walls of Jerusalem, and encamped on the north and west. They were led by Godfrey of Bouillon, Count Robert of Flanders, Robert Duke of Normandy, Tancred, Count Raymond of Toulouse, under whose banners ranked a crowd of noble knights and valiant gentlemen, the best fighting blood of western Europe. But the walls were strong, the sun was fierce, and the Moslems knew they must defend their city or die. The Emir Iftikar-ed-dowlah held the town for the Khalif of Egypt, and he prepared for the attack; he waited for it behind his walls.

Inspired by the courage of fanaticism, the Crusaders rushed at the walls which inclosed the Mount of Zion and the Church of the Holy Sepulchre; they fought with desperation and with hope; for they had prayed that God would help them, and they fondly expected the stony walls would crumble at their feet. But when night came they were forced to retire to their quarters, baffled and disappointed; no miracle was vouchsafed. They must resort to human means: they sought for trees and timber, and after some delay found them, with which they constructed besieging towers. On Friday, July 8th, the people of the city saw the same sight which the people of Jericho had seen twenty-five centuries before. First came the bishops and priests, clothed in white garments, and bearing on high, crosses, relics, and images of the saints; then came the knights on horseback, in panoply complete; then all the pilgrim host; every man walked with bare feet, and recited his prayers. From this vast procession went up sacred hymns, shouted by a thousand voices, and the blare of the trumpets added a terrible life to the scene. The procession marched from Mount Zion southward, through the valley of Jehoshaphat, and ascended the Mount of Olives, where the

Saviour had shed tears over the city which had refused to listen to his voice. Here they were addressed by Peter the Hermit, and here all enmities were healed. Raymond and Tancred joined hands, and spoke words of peace. Then the pilgrim host returned to its camp and prepared for the onslaught. At the dawn of day on Thursday the 14th of July every man was in his place, and the assault began. The engines and artillery hurled stones and darts against the walls, the soldiers advanced boldly. But it availed naught; the defenders threw down on them stones, timber, javelins, pots of boiling oil and burning sulphur. Flaming darts set fire to these liquids, and night at last closed the fearful struggle. Each party lay on its arms, fearful of a surprise.

By the gray morning light the conflict was renewed. The assaulting tower of Raymond, Count of Toulouse, was against the western wall, that of Duke Godfrey against the eastern. To destroy Godfrey's tower the besieged bent all their strength. They cast upon it burning brands, blazing timbers, pitch, oil, and every combustible thing, and the Crusaders were only able to arrest the flames by the use of vinegar, which they had provided for the purpose. For seven hours this conflict went on, and the besiegers began to lose heart; with difficulty could Duke Godfrey keep his men to their work, when suddenly he saw, or thought he saw, standing on the top of Olivet, at the hour when Jesus was nailed to the Cross, a heavenly vision—a knight radiant with celestial light, swinging his glittering shield, and motioning them onward. This inspired them with courage and strength: the engines whirled their stones, the soldiers cheered, the women and the old men helped, and at last the outer wall crashed down, and the tower was advanced to the inner wall. The Moslems were now discouraged; they began to despair. They brought their sorcerers to the walls to curse the enemy, but the stones from the engines crushed them to death. Then from Godfrey's tower the bridge clanged down upon the wall, and

Godfrey, Eustace, and the other knights at last stood on the rampart and looked into the sacred city.

The Moslems fled in defeat and terror. The gate of St. Stephen was now burst open, and in poured the Christians, shouting "God, help ! God, help !"

The vanquished cried for mercy, but there was none. Man, woman, and child were slain. To the temple and to the Mosque of St. Omar, the Saracens fled for safety. Ten thousand of them were slain there, so that "in the temple and porch of Solomon they rode in blood up to the knees and to the horses' bridles."

Then they sought the synagogue of the Jews. These wretched people had fled to it, hoping it would protect them ; but it was set on fire, and the whole perished. The maddened soldiers then dispersed themselves through the town. Houses were broken open and plundered, and their inmates, old and young, were killed. But death did not satisfy the victors—the victims were thrown from the walls and windows, they were roasted ; children were snatched from their mothers' breasts, and dashed to pieces against the walls. Of the whole population, estimated at from 40,000 to 70,000, not enough remained alive to bury the dead. It was fearful, it was pitiful, it was horrible.

When the shades of evening began to creep over the scene, what a change was there !

Duke Godfrey, in a pilgrim's frock, with bared head, with naked feet, sought the Mount of Calvary. Every knight, every soldier followed his example. The fierce shouts of war were hushed, the cries of despair were ended ; the chant of the priests was heard and the murmurs of the penitents. The fierce multitude bowed themselves in abasement on the spot where the Saviour had died, asked forgiveness of their sins, and promised amendment of life.

Such a strange creature is man !

Duke Godfrey was elected King of Jerusalem, and for forty-eight years the Holy City remained in the hands of the Christians. But after varying successes it was at last captured by Saladin in the year 1187 (Oct. 2), and became firmly annexed to the Ottoman Empire in 1517, where, with slight interruptions, it has remained.

Around it still linger the memories, the pride, the affections of the outcast Jews; upon it the eyes of Christians are turned with love and adoration, as the spot on earth where the beauty and the majesty of God have been revealed to man.

XLII.

THE JERUSALEM OF TO-DAY.

UNDER THE PASHA—THE BETHLEHEM GATE—THE TOWER OF DAVID—THE RIDGE OF ZION—THE CHRISTIAN QUARTER—THE JEWISH QUARTER—THE MOHAMMEDAN QUARTER—SLOPE OF OLIVET—THE STREETS OF JERUSALEM—DARKNESS OF THE STREETS—PERILS OF THE STREETS—BAZAARS—THE HOUSES—UNDER THE HIGH-PRIESTS—THE FIRST WALL—THE SECOND WALL—GARDENS AND GRAVES—ABSENCE OF VERDURE—ROYAL GARDENS—THE TOWER OF ZION—THE PALACE OF HEROD—THE COURT OF PILATE—THE TEMPLE MOUNT.

THE description of the Jerusalem of to-day is from the brilliant pen of Mr. Dixon, the most recent traveller in the Holy Land, and will be read by all with great pleasure and benefit.

“On the whip hand as you ride from the rocky plateau lying west of Jerusalem into the Bethlehem gate, the way of all those who come up from Egypt and from the sea, stands the strong Tower of David; a pile of rocks, bevelled and shaped by the art of man into a solidity resembling that of nature. Fronting this town is the tall house or palace of the English bishop; and between these edifices of the old and the new ages, a lane and open court, unpaved, unkempt, uneven, a place encumbered with the litter of men and beasts, runs along the high ridge of Zion. A camel is lying down under its load, a swarm of dogs fighting for a bone, a knot of peasants waiting to be hired. Dotted about this open court, in their white sacks, their gabardines, and their gaudy shawls, squat the barbers and

cooks, the pipe-cutters, donkey-boys, money-changers, dealers in pottery and in fruit, all busy with their work or chaffering about their wares.

In the Jerusalem of Suraya Pasha, this court in front of the Bethlehem gate—the chief entrance for trade and pilgrimage into the Holy City, just as the Damascus gate is the chief entrance for pomp and honor—is the market, the exchange, the club, the law-court, the playhouse, the parliament of a people who despise a roof, and prefer to eat and drink, to buy and sell, to wash and pray, in the open air. Here everybody may be seen, every thing may be bought, excepting those articles of luxury found in the bazaar. Yon negro dozing near his mule is a slave from the Upper Nile, and belongs to an Arab bey who lets him out on hire. These husbandmen are waiting for a job; their wage is a penny a day. Last week they were shaking olives for the Armenians; next week they will be carrying water for the Copts; but their chief employers are the Greek monks, who own nearly all the best vineyards and olive-grounds lying within a dozen miles of this Bethlehem gate. They are a hardy and patient race; Moslem in creed, Canaanite in blood. The man clothed in white linen, with an inkhorn in his belt, is a public scribe; a functionary to have been seen in this gateway any time since the days of Ezra, perhaps since the days of David, who likened his tongue to the pen of a ready writer. These jars and vases, these urns and mugs, are made of native clay, spun in the Potter's field, and also in the dark vaults adjoining the Damascus gate. In color, in pattern, this domestic earthenware is probably as old as the age of Ruth. These rude clay cups, pinched in at the side, are still called Virgins' lamps; they are similar to those trimmed by the Seven; and they are still fed with sweet olive oil and carried by the Arab and Jewish girls.

All centuries, all nations, seem to hustle each other in this open court under David's tower. In pushing through the

crowd of men, you may chance to run against a turbaned Turk, a belted Salhaan, a gaudy Cavash, a naked Nubian, a shaven Carmelite, a bearded papa, a robed Armenian, an English sailor, a Circassian chief, a Bashi Bazouk, and a converted Jew. In crossing from the gateway to the convent, you may stumble on a dancing dervish; you may catch the glance of a veiled beauty; you may break a procession of Arab school-girls, headed by a British female; you may touch the finger of a leper held out to you for alms.

Your feet are now on the high place of Zion, in the court of David, in the forum of Pilate. On your right hand and on your left, glaring gray and hot in the October sun, rise the strong forts built by Herod, the barrack of Saladin, the palace of a Latin priest, a Jew money-changer's shop, a London missionary church. The phantoms of all time seem to hover round you. Beyond the barrack of Saladin, on the line of wall going south, springs the round Asiatic minaret of a mosque; under the shadow of adjoining towers lie the green wastes of the Armenian garden; while behind the English palace hides the deep pool of Hezekiah, from the waters of which project some richly wrought columns of an age unknown. Into this great pool peer down the windows of a Coptic convent and a German inn. East and north of this pool stand Calvary, Golgotha, the dome of the Sepulchre. Looking down the slope of Zion from the battlements of David's tower, the eye falls on and over the Armenian convent; the hospice of St. John, once the proud home of Knights Templars, now a shapeless ruin; the Moslem bazaar; the Jewish wailing place; the Temple platform, with its green cypresses and prickly pears, its marble screens, its mosque of El Aksa, and its beautiful dome of the Rock; a scene framed by the mountain chain of Scopas and Olivet, through a depression in which chain you catch a glimpse of the Dead Sea.

This Zion ridge was always the commanding point in Jerusalem. The Macedonians built a castle, the Baris, near

the Temple gate, which Herod afterwards enlarged into the fortress Antonia; but this defence was erected for the purposes of a city police; and the true strongholds of Jerusalem were always erected, from the times of David to those of Saladin, on the west and north; that is to say, around this present open court by the Bethlehem gate. It is not the highest spot within the city walls; for an ancient tower within the Saracenic lines controls it; but these new Arab lines stretch far beyond the more antique walls, inclosing part of that high ground from which the city was assailed by Titus and Nebuchadnezzar, still known as the Assyrian Camp. Zion was the city of Jebus; afterwards the seat of David and of David's sons. Here Herod completed his three great towers of Hippicus, Phasaelus, and Mariamne; and here lay the head-quarters of the Roman force.

From these battlements Jerusalem unrolls itself before you like a map. The platform at your feet is Zion and the prolongation of it to your left is Gareb; that trench, running visibly through the city from north to south, is the Cheese-monger's valley; yon second platform, rising beyond the great trench, and parted into two halves by the Haram wall, gives you Bezetha and the Temple hill.

In its social and civil aspects, the Holy City is now Moslem and Arabic; but the Christians and Jews are strong enough to lend it features; and with the fierce repulsion of class from class, of race from race, which exists in every part of Palestine, it has come to pass that though the Arab people may be found dwelling in every quarter, the foreign nations are each confined in one.

The Christians live for the most part on this crest of Zion, in a quarter extending from the Tomb of David, near the English cemetery, along the high ground to the Holy Sepulchre. In this quarter stand the Greek convents of St. John, St. Demetrius, St. Basil, St. Theodore, St. George, St. Constantine, St. Nicholas; the Armenian convent of St. James,

with their church of St. Saviour, their great hospice, and seminary; the Latin convent of St. Saviour, with the school and hospital of St. Louis; the Coptic hospice and convent; the English church; the palaces of the Latin, Greek, and Armenian patriarchs; the houses of the Russian and Anglican bishops; Hauser's Inn; the English carpenters' shops, for the use of converts; and the Protestant schools. Of course, it is the finest quarter for shops and trade. Here, the streets are a shade less gloomy than elsewhere, and some of them are wide enough for a camel and a man to pass.

On the same ridge of Zion, but lower down the slope, where it falls away into the Cheesemonger's valley, lies the Jewish quarter, which a man may smell afar off; a quarter goodly in itself, once covered with the palaces of priests and kings, but now the danger and opprobrium of the Holy Land. There lie, in the midst of alleys and courts unspeakably offensive to eye and nostril, the synagogues of the Ashkenazim and Sephardim; the Polish synagogue, a new and tawdry work, with a cupola built in the Saracenic style; the ancient synagogue, a vault half buried in the soil; a Jewish hospice for pilgrims; and a Jewish infirmary for the sick, of whom there is abundant supply. Around these edifices reek and starve about four thousand Israelites, many of them living in a state of filth as unlike the condition of their clean, bright ancestors as the life of an English gentleman under Victoria is unlike that of a British serf under Boadicea.

Beyond the great natural trench called the Cheesemonger's valley rise Bezetha and the Temple mount, the two Moslem quarters; one secular, one holy. Bezetha wears a more eastern and secluded aspect than her neighbor Zion; the walls being loftier, the gardens greener, the streets wider, and the houses better. A few Franks of the higher grade dwell here among the Turks. East of Damascus street live the Turkish pasha and the English and Austrian consuls; there will be found the school of Saladin, the Austrian hospice, the House

of Dervishes, the Military hospital ; in a few words, the best public buildings and the more aristocratic retreats. The Temple mount, divided from the secular city by lofty walls, makes a quarter of itself ; a quarter of mosques, terraces, colonnades, and gardens ; having its peculiar physiognomies, and being governed by laws and usages of its own.

Beyond this second ridge, and beyond the Haram wall, flows the Wady Cedron, the mysterious valley of Jehoshaphat ; a glacial hollow, dark and steep ; dry in the spring and summer, a mountain torrent in the fall ; which torrent, joining the waters coming down the Wady Hinnom and the Cheese-monger's valley near Enrogel, rolls thence through the great wilderness of Judah, past the convent of Mar Saba, to the shores of the Dead Sea. A sprinkle of fig-trees and olive-trees dots the slopes of this gloomy ravine of Jehoshaphat ; trees bare and twisted with old age ; in keeping with its ghostly reputation as the antique Valley of the Shadow of Death. Along the white stony sides of Cedron, lie the ashes of a hundred generations, Jebusite, Hebrew, Syrian, Macedonian, Egyptian, Roman, Persian, Saracen, Frank, and Turk ; some of whose tombs, as those which are called by the names of Absalom, St. James, Jehoshaphat, and Zechariah, rank among the oldest structures in the land ; being true rock temples, carved like those of Petra, with infinite art and labor, into shapes not less enduring than the earth on which they stand. Around these saints and princes lie the unnamed hosts ; each man with his white heap or slab above his head, so that the whole face of Olive^t is scarred with a countless multitude of ghostly memorial stones.

No rich local coloring brightens the outward aspect of the Holy City. A ruddy gray stone is the material basis of wall and roof ; for the upper rooms being vaulted, and the covering flat, the house-tops are composed of the same materials as the upright shell. A gilt cross gleams from a church ; a silver crescent sparkles on a mosque ; a belt of white colonnades

adorns the Temple hill ; a parapet of red tiles surrounds some of the high roofs ; here a patch of mosaic quickens into beauty a modest dome ; and there a palm-tree waves its elegant fans against the azure sky : But these specks of color on the prevailing ground only serve to set the landscape in a lower key. A sky of variable tone, Sicilian in its usual depth of blue, yet English in its occasional wealth of mist and cloud, hangs over this mass of limestone roof and wall.

If the colors of Jerusalem are cold and scant, the architectural forms excel in richness and in interest. Cairo and Rome appear to have met. Gates and bastions which would be the pride and glory of any other place—of such a Saracenic city as Seville, of such a Saracenic palace as the Alhambra—only frame and protect the more precious art which they here inclose. In the Church of the Sepulchre, in the Mosque of Omar, you see the two grand cupolas of West and East ; the type of the Pantheon and that of the Memlook kings. This Latin dome of the Sepulchre, like the Roman arch, its parent, is low and round, the upper part of a globe, the cup of an Italian orange ; that Semitic dome of the Rock, like the Saracenic arch, its parent, is high and pointed, the long end of a cone, the section of a Nilotic melon, of a Syrian grape.

Taking it in mass and detail, you group on the Temple hill—the Mosques of Omar and El Aksa, the domes, the terraces, the colonnades, the kiosks, and fountains—is perhaps the very noblest specimen of building art in Asia. The Saracenic cupola of the Mosque of Omar may be said to defy comparison, even with the proud domes of St. Sophia, St. Peter, and St. Paul. The marble octagon from which that cupola leaps into the air, with the arabesque frieze and circle of pointed windows, may search through Europe for its equal in either grace or strength. In like manner, the whole city of Jerusalem, though it cannot be called beautiful, like Florence, Genoa, Bordeaux, and Edinburgh, is full of hint and contrast—sparkling with epigrams in stone. Twenty light minarets lift you

in imagination to the Nile. The rotunda carries you to Constantinople and to Rome; the immediate model of the church of the Holy Sepulchre being St. Sophia, as the model of that basilica was the Pantheon. Who shall appraise the corridors of El Aksa, the tower of the Serai, the span of the Golden Gate? A convent here, a synagogue there, add elements to the picture, anomalies to the scene. A thousand low, round cupolas, borrowed from Byzantine art, break the level sky lines into beauty, and in some degree atone for the lack of a second material and for the absence of a brighter tint.

STREETS OF JERUSALEM.—As the sun goes down over Sôba, four of the five gates now used by the people of Jerusalem are closed and barred. These are, the Damascus gate on the north, near Jeremiah's cave and the Potter's vaults; St. Stephen's gate, more commonly called Our Lady Marian's, leading out towards Bethany and Olivet on the east; Dung gate, near the Jew's quarter, in the flow of the Cheesemonger's valley; Zion gate, lying between the lepers' sheds and the tomb of David. But the Bethlehem gate, the inlet of trade and travel from Egypt and from the sea, stands open for half an hour after gun-fire; when the oaken valves swing inward, a sentinel turns the key, and no man has the right to pass that portal until another morning shall have dawned. A special pass from Suraya is the only lawful means of ingress during the hours of night; so that in all common cases, a stranger who arrives too late, a citizen who has loitered in the fields too long, must wind himself in his cloak, select a smooth stone for a pillow, and take his rest under the stars of heaven. A warm climate, a wandering life, an indifference to dirt and dew, enable the natives to bow to such necessities with a patient shrug. A Frank is less easy; and after riding up from Jaffa in a long day, an Englishman will often spend his night before the closed gate, stamping and yelling for the imperturbable Turkish guard.

Piastres, pushed through the grill, are said to have a

miraculous power of slipping back bolts and bars; but the experiment has been known to fail. In the mystic creeds of the East, even metals lose their virtue on particular days.

The streets of the Holy City should be trod by day; not only because noon is everywhere warmer in color than evening, but because Jerusalem is a Moslem and Oriental town, in which the business of life suspends itself from sunset to sunrise.

No gas, no oil, no torch, no wax lights up the streets and archways of Jerusalem by night. Half an hour after gun-fire, the bazaar is cleared, the shops and baths are closed, the camels stalled, the narrow ways deserted. An Arab has no particular love for lamps and lights. A flicker satisfies him in his room, and he never thinks of casting a ray from his candle into the public street. Darkness comes down like a pall, and by the time that Paris would become brilliant with lamps and gas, Jerusalem is like a City of the Dead. For a little while about the edge of dark, a white figure may be seen stealing from house to house; at a later hour you may catch the beam of a lantern carried by a slave; a Frank has been out to see his friend; a cavash is going to the consul's house; a bey is visiting his posts. These men have lanterns borne before them; for in Jerusalem, as in Cairo and Stamboul, a man going home without a light may be arrested as a thief.

What should tempt the inhabitants into their sombre streets? In a Moslem town, there are no plays, no concerts, no casinos, none of the impure public revelries which help to seduce the young in London, Paris, and New York. Bad men, and worse women, may exist in Zion, as in any other populous place; but here they have to hide their shameful trades, having no balls, no theatres, no taverns, in which they can meet and decoy the unwary youth. Gayeties of any kind are rare. The nuptial processions which enliven the night in Cairo with lamps and drums have no existence in the Holy Land, where the bridegroom fetches home his bride by day.

No one gives dinners, scarcely any one plays whist. A Moslem loves his home, his harem, and his offspring, but his house is seldom the place in which he chooses to see his friends. A Frank may invite his neighbors to come and sip acids and repeat to each other that there is still no news; a mollah may call some sheikhs to his roof, where they will squat on clean carpets and recite their evening prayers. Refreshed with lemon-juice, inspired by devotion, these sober revellers, each with his servant and his lantern, seek their homes and beds about the hour at which men in London are sitting down to dine.

But neither feasts nor songs, if there were any such things to be enjoyed in Jerusalem, would tempt from his rooms, at night, a man in whose excited imagination the streets are less safe than the heights of Mizpeh and Olivet, the glens of Tophet and Gehenna, nay the howling wilderness itself. Not to dwell on the Bedaween thief, though he is deft and quick, nor on the Bashi Bazouk, though he is proud and hot, a man living in Jerusalem has a right to fear that in passing through the streets at night he may be touched by a leper, he may be kicked by a camel, he may be bitten by a cur, he may fall into a pit. The alleys of Zion, and above all others the alleys of the Jewish quarter, reek with decaying fruit, dead animals, and human filth, offensive alike to eye and nostril, in the midst of which fertilizing garbage innumerable armies of rats and lizards race and fight. The hungry dogs, too, prowl by night, savage as wolves and not less brave. A Syrian, tender of heart towards animals of every kind, is particularly zealous in protecting rats and snakes, the friends of his house, and hounds and curs, the scavengers of his court; so that no one dares or desires to purify the Holy City from these dangerous vermin. But worse than the dread of these plagues of Jerusalem by night, is that of the wandering fakeers who devote their lives to Allah and hang about the holy places, ready to chastise such giaours as in their untaught opinions

profane the mosques. The sultan crushes these wretches with un pitying arm; for he has sense enough to see that they act no less against policy than against law; yet they spring up afresh; coming in from the ends of the earth, from the Soudan, from Borneo, from the Punjaub; new converts to the faith, inspired with the martyr's zeal. You cannot guard against these fakeers, except by day, for you never know of the offence you have given them, and you cannot tell where they may lie in wait to avenge their imaginary wrongs. A fakeer may have watched you go into the Haram es Shereef—the Temple court—marvelling in his heart why the soldier walking at your side did not chop you down. He may have noticed you uncover your head in the Mosque of Omar; a deadly insult in his eyes; for which he has sworn to take your life. Who can tell the ways of this untaught child? Even now he may be waiting for you in the dark, in the shadow of yon wall, to thrust his poniard into your side.

A wise pilgrim in Jerusalem will keep his convent after gun-fire, enjoying a chat on the roof, a pipe in the garden, a book in his cell.

Streets in the European sense of words have no existence in Jerusalem. No Oriental city has them, even in name. An Arab who has a thousand words to express a camel, a sword, a mare, has scarcely one word which suggests a street. A Hebrew had the same poverty of speech; for such a thoroughfare as the Broadway, the Corso, or the Strand, is quite unknown to the East. Solomon never saw a Boulevard. Saladin never dreamt of a Pall Mall. An Arab city must have sooks in which people trade, quarters in which people live; for such a city, even when it has grown into the greatness of a capital like Cairo or Stamboul, is still but an intricate camp in wood and stone. It must have quarters; but it need not have the series of open ways, cutting and crossing each other, which we call streets. Its houses are built in groups; a family, a tribe, a profession

occupying each group of houses. A group is a quarter of itself, having its own sheikh, its own police, its own public law, and being separated from the contiguous quarters by gates which a stranger has no right to pass. Free communication from one to another is not desired; and such alleys as connect one quarter with another, being considered no man's land, are rarely honored with a public name. Only two streets are mentioned in the Bible: Baker's Street in Jerusalem, Straight Street in Damascus; and these two examples are not even the exceptions to a common rule; the first being evidently Baker's Place (the sook or market of that trade), while the second was probably a Roman work. No true Oriental city has streets with native names. The great thoroughfare of Cairo is known, in one part as Jeweller's Place, in another as Crockery Place. It is the same in Aleppo and Bagdad. Ten years ago Stamboul enjoyed the same poverty and simplicity, and it was not until the Western armies occupied Pera and Scutari that the natives began to appreciate the value of this Frankish art. The pious names, by help of which Christians find their way about Jerusalem, such as David Street and Via Dolorosa, are still unknown to the native race.

Except in the sooks and bazaars, the streets are all unpaved. Here the natural rock peeps out through the filth; there a stone of the grand old Tyrian size has fallen into the way, and nearly blocked it up; but commonly the surface on which you walk is composed of mud and sand. Cairo is not paved, Bagdad is not paved. From the days of Solomon to those of Herod, Jerusalem remained unpaved. Nor did that splendid artist, though he laid the main street of Antioch with marble as a kingly gift to the inhabitants, ever attempt to do the same great service for his Jewish capital. In Agrippa's time the work was still to be done. In an Oriental town, where a broad path does not exist, and open communications are not desired, a smooth floor would be of no particular use. Why make it? In the few nooks and corners of Jerusalem where

the lanes are paved, as in the markets and bazaars, the work appears to have been done ages ago, by some strange hand, and never to have been repaired. The alleys of the bazaars have once been laid with marble, now much worn and broken, in one place bare and bright, in another place buried under a cake of mud. In front of the shops in David Street, the floor is laid with huge round stones, skull-shaped, on which neither man nor beast can keep his feet. An open sewer runs down each lane, in which offal and carrion, decaying fruit, dead cats, dead curs, the dung of camels and donkeys fester and wait for the cleansing rain. More than once, when the city has been choked with filth and threatened with pestilence, the gates are said to have been opened in the night for the hyenas to enter and devour the waste ; a means of escape from the abomination which would be used more frequently were the inhabitants not more terrified by the chance of a visit from the Adouan than by fear of the plague.

Dark, arched, and picturesque are all these lanes. Tall houses, bald to the front, with basements and vaults of the time of Herod, with lattices and upper stories of the time of Saladin, some of them having bevelled foundation-stones, and jambs and arches of the richest Arabian art, line the streets of Jerusalem, and nod to each other like the palazzos of Genoa and Venice. Shops and coffee-houses occupy the first flat, as in the chief street of Cairo ; but with greater depth and variety than the Cairene shops. The rows of houses being interrupted at every turn by public buildings, now in ruins—old convents, hospitals, churches, mosques—and rents being high and custom lax, the vaults of these crumbling piles have been seized by Arab and Hebrew traders, partly cleared out, partly propped up, and converted into stables, baths, and mills. The fallen hospice of the Knights Templars, on land adjoining the Holy Sepulchre, affords shelter in its vaults and corridors to a great many braziers, barbers, and corn-chandlers ; one room in the great ruin being used for a bazaar, another for a

tannery, a third for a public bath ; the Syrian burrowing in the foundations of the old hospice, just as an Egyptian herdsman cowers into a tomb, and a Roman smith finds lodging in a palace wall.

Enter this coffee-house, where the old sheikh is smoking near the door ; call the *cafigeh*, the waiter, commonly a negro slave ; command a cup of black comfort, a *narghiley*, and a morsel of live charcoal. Then look round the vault. A dozen men, all bronzed and bearded except yourself, some in rich robes and shawls, some naked to the waist, some dressed in sacks and sandals only, squat about the chamber, each with his hookah and his cup, either dozing by himself, chatting with his neighbor, or listening to a story-teller's endless adventures of love and war. A fountain bubbles in the centre. Mules are feeding in the rear. A heap of stones and mortar fills a corner of the room, and through rents in the ceiling you catch a strip, a circle, of the celestial blue. In fact, you are seated in the crypt of a church, of which the roof and nave have long since fallen into ruin ; an example which the crypt will some day follow with a crash. Ask the *cafigeh* why he does not mend those holes in his ceiling ; he replies that his house belongs to the Greeks, and that no one objects to a hole in the roof, except when it rains. But why do not the Greeks repair and preserve their property ? He cannot say. No one would ask them. God is great and the *effendis* are wise.

Remains of all ages litter and adorn these alleys ; here a broken column, there a Corinthian capital, elsewhere an Egyptian sarcophagus. A porphyry shaft may be built into a garden wall, and a plinth of verd antique may serve as a tailor's board. Many of the common kinds of trades are conducted in the street, and especially such trades as concern feeding the stranger and the poor.

A public thoroughfare is often the poor Arab's only house, where he must eat and drink, and buy and sell. When

he wishes to wash, to rest, and to pray, he repairs to the court of his mosque and at stated times to the mosque itself; for the mosque is the true Moslem's home, which he has a right to enter, and from which no official can drive him away. In the court of his mosque he is sure to find water, in the sacred edifice he is sure to find shade. After finishing his devotions he may throw himself on the mats and sleep. No verger has the pretension to expel him from the house of God. But the offices for which the solemnity of his mosque would be unsuitable, must be done in the public places; where he may have to load his camel, to feed his ass, and to dine and smoke. Humble cooks and *caffeghs* wait for him at the street corners. On three or four broken stones, the cook lights a bunch of sticks; throws a few olives and lentils, a piece of fat, a handful of parched corn into a pan; and holding this pan over his embers, stirs and simmers these edibles into a mess, the very smell of which ravishes an Arab's soul. A twist of coarse bread, a mug of fresh water, and a pipe of Lebanon tobacco, make up the remainder of his meal; after which the tired wayfarer will wrap his mantle about his face, lie down among the stones, and pass the soft summer night in dreaming of that happier heaven of his creed in which the heat is never fire and the cold never frost, in which the wells are always full, the dates always ripe, and the virgins ever young.

THE CITY OF THE HIGH PRIESTS.—In its noble outlines, if not in its more ruinous details, the City of the High Priest must have presented many of the aspects which the City of the Pasha wears to-day. Nature has not changed her forms and colors; her hills have the same verdure, her valleys the same sweep as of old.

A man entering Jerusalem by the North gate, as JESUS sometimes entered it from the Shechem road, would have Mizpeh and Olivet on his left hand, their gray slopes dotted with sycamores and figs, with great clumps of olive-trees, and with here and there a herdsman and his flock. He would see

a large open suburb advancing from the gates to meet him, and covering with houses and gardens much of that high plateau which was afterwards inclosed by Agrippa's wall. A tower of grand masonry commanded the north road from the spot now marked by the Damascus gate; and from this tower the deep natural trench called the Cheesemonger's valley, flowing down through the city into the glens and gardens of Siloam, parted the headland of rock on which Jerusalem stood into two main crests; on the right Gareb-Zion, on the left Bezetha-Akra; the second crest ending in the platform of Moriah and in the dropping ridge of Ophel. From the Cheesemonger's valley, the ascent to these crests was steep, but lanes and covered ways ran up the slopes, the houses huddling close upon each other, while the more spacious palaces and synagogues crowned the tops.

Near the northern entrance into this open suburb, on each side of the great tower, the ground was high and almost level; a plateau, wedding the two spurs of Akra and Zion to the mountainous table-land of Judah and Benjamin, and just roughened into picture by mounds and clefts through which the live rock showed its face, and by abundance of almond-trees, terebinths, and figs. On all the other sides, west, south, and east, the three dark ravines called Gibon, Ilinnom, and Jehoshaphat, swept round the feet of these parting crests, defending the quarters built on Akra and Zion by mighty natural ditches from any assault that could be delivered by an enemy occupying the neighboring heights.

Strong walls, with embattled gates and towers, hung over these ravines; two solid and lofty walls, inclosing the old city and the new, which had borne the brunt of every onset of the Assyrian and the Greek. The first of these walls, embracing the city in which David reigned, started from the Lishcath ha-Gazith, the Great Hall of the Sanhedrin on Moriah, crossed the Cheesemonger's valley from east to west, clomb the slope of Zion up to David's tower, and sweeping thence by way of

the Essene gate, along the ridge overhanging Gihon, as far south as the fountain of Siloam, curled sharp round Ophel, the priestly quarter, and struck the eastern angle of the Temple mount. The space inclosed within this circuit of the first wall was the old city of Zion. In time, when the people multiplied, and the lower ground to the north, comprising the bed and slopes of the Cheesemonger's valley, became covered with houses, palaces, and mills, a second wall had been thrown round these suburbs; starting from David's tower, and curving like a bow, to the Garden gate and the North gate, leaping the Cheesemonger's valley, at a higher point, and thence going south to join Antonia, a castle built by Herod, on the site of a Macedonian fort, as an outwork and defence of the Temple court. Within this second circuit lay the lower city, of which Antonia was the citadel, as David's tower was that of Zion. In height, in substance, and in aspect, the outer walls were much what they are now; the main differences being, as the foundations declare, that the stones were then more massive, the chambers more frequent, and the gates of a severer style.

In all the finer trifles of man's art, the city of Annas had many and signal points of variation from the modern town. The Giant's Castle did not then exist; the third city of Bezetha-Gareb not needing a citadel for its defence, since it had not yet been taken within the military lines. A man coming into Jerusalem from Shechem would first arrive at this new city—an open suburb, already invading Gareb and covering Bezetha, as well as filling up all that part of the Cheesemonger's valley which had been left beyond the second wall. Bezetha had the appearance of a goodly town. Gareb was only as yet very sparsely occupied by houses; the ground on this side of the north road being rough, a place of gardens and graves, and for that reason shunned by all builders except lepers, beggars, and the poorest class of Jews. The gate opening from the city into this quarter was called Genath, the garden gate. Almond-trees grew in such profusion that the

Pool of Hezekiah, lying close by, had come to be known as the Almond Pool. On Gareb, outside the Garden gate, a monument had been erected to the high priest John. A few paces from this structure, Joseph of Arimathea, a noble Jew, a member of the Sanhedrin, had bought a bit of garden, with a wall of uncovered rock, in which he had hewn for himself a sepulchral vault. Outside Joseph's garden stood a mound called Golgotha, Skull Place, the Tyburn of Jerusalem; on which thieves, assassins, pirates, heretics, traitors, teachers of falsehood, men the most odious in Jewish eyes, were put to a shameful and cruel death, being nailed by the hands and feet to a wooden cross, and left in the burning sun to die.

These rocks and caves, these groups of almond-trees and figs, covered much of Gareb, and only ended where the suburbs ended, under the city wall. But near the Garden gate they ceased. No green space, no square, no planted yard, no line of verdure, brightened and refreshed the actual streets. As rule and custom forbade the introduction of manure into the Holy City, nature herself appeared to be almost banished from Jerusalem. There was only one exception to this rigid prohibition of trees and flowers. A part of the Temple area, not being inhabited, was planted with the national tree—the emblem of Judah—the sacred palm. But no fig-tree waved its boughs above the housetop, no vine threw its tendrils round the lattice. A Jewish garden was not made near the house, but was built and laid out beyond the walls, among the cemeteries in the Wady Cedron, on the plateau of Gareb, by the Pool of Gihon. The rose-garden mentioned in the Mishna, in which figs might be sold untithed, was probably a sook or market in Jerusalem like Covent Garden in London. The royal gardens lay at the foot of Ophel, among the sweet waters of Enrogel and Siloam, where Solomon had first planted them for the solace of his Egyptian queen. In the later ages of Herod and Pilate, the courts of the palace on Mount Zion were planted with shrubs; but these gardens were

made for the delight of strangers, not for that of the citizens ; and their presence under the palace wall must have made it difficult for a Separatist Jew to enter into the gates of Pilate's house.

The common gardens of the people were small, and fenced like the garden of Gethsemane of the present day ; and were known by the name of some plant which they contained, such as the garden of nuts, the garden of cucumbers, the garden of olives. They were kept for use, even more than for pleasure and beauty ; growing herbs for the kitchen, fruit for the table ; having a kiosk or chapel for purposes of devotion ; and not unfrequently a sepulchre in which many generations of the family had been laid. Every Jew of rank and station in Jerusalem desired to possess a garden and a grave under the city walls ; the new comer equally with the old dweller ; and a stranger from Sharon or Galilee, when building himself a house in Zion, or in Akra, would consider it a duty to hew himself a tomb in Gareb or Jehoshaphat. Joseph, though a stranger in Jerusalem, had pierced a cavity in that rock near Genath and the almond pool—a grave in which never man had yet been laid.

Passing from the open suburb through the North gate into the pent city, you entered a network of narrow, winding, and unpaved streets. The houses were high, the lanes dark and arched. None of the beautiful domes and cupolas which adorn the modern city existed in the time of Annas. Jerusalem owes that beautiful feature, first to the Byzantines, next to the Saracens. A Hebrew roof was flat, having a screen of open tiles going round the ledge, at once to prevent children from falling off and women from being seen. No belfry broke the sky line ; no minaret reared its graceful form into the air. The Temple may, indeed, have been a nobler edifice than the Mosque of Omar ; a native must assuredly have thought it more imposing and august ; though it might not have seemed more brilliant and picturesque to a Roman eye. The style of

all Jewish building was tame and flat, and it may perhaps be said with truth that the capital of Judah owed its magnificence of aspect mainly to its rocks, its ravines, and its walls, to the heaving ground on which it stood, to the splendor of Pilate's palace on Mount Zion, and to the gold and marble of the Temple front.

The two groups of regal and sacred edifices on Mount Zion and Mount Moriah, divided by the Cheesemonger's valley, known in this part of the town as the Xystus, were connected by a grand bridge, crossing the trench, and leading by flights of steps into the Temple courts. That bridge was built of enormous stones, and was worthy of the palace and temple to which it led.

Each group of buildings may be pictured to the mind.

David's tower, enlarged and beautified by Herod, capped the high top of Zion, balanced by two towers which the great builder had raised upon its flanks, called Phasaelus and Mariamne, from the names of his favorite brother and his murdered wife. These towers were built solid to a height of forty or fifty feet; on which solid base of artificial rock stood cisterns for water thirty feet deep; over which came guard-rooms, armories, magazines; and above these chambers stood those breastworks and turrets behind which the slingers and archers fought. From base to parapet these towers of defence were about a hundred and forty feet high; the stones of which they were built being thirty feet long by fifteen feet broad, bevelled and smoothed, and fitting to each other so cleanly that it was said a shekel could nowhere be thrust between the joints. David's tower had a cloister, a bath, and a regal hall; for under every change of dynasty during a thousand years this noble work had always been the centre and home of the ruling power.

Below these three towers, which Herod called Hippicus, Phasaelus, and Mariamne, lay the new palace, then occupied by Pilate, his wife Claudia, and their household; a series of

Greek buildings, having court within court, portico behind portico, columns of serpentine and porphyry, a vast wall of marble, terraced for promenade and bastioned for defence, two halls of reception and of audience, and sleeping-rooms spacious enough to receive and accommodate a hundred guests. Two royal apartments in this palace bore the names *Cæsarium* and *Agrippium*, and in every part of the inclosure the taste of Rome and Antioch reigned supreme. The open courts were planted with trees, through the midst of which verdure canals were cut and abundance of water poured. Fountains gushed from the mouths of nymphs and dolphins. Flocks of doves and pigeons fluttered through the air. A garden nestled on the low ground to the south. Before the palace gates stretched an open court, in the middle of which, since Herod's dwelling had become the Roman *prætorium*, lay the bit of mosaic pavement, marking, in a Roman town, the seat of judgment. The Jews called this ground *Gabbatha*; on it stood a small raised stone or bench, inlaid with curious marbles; on which stone, when public sentence had to be pronounced on criminals, the palace officers fixed the great chair of state. For although a criminal cause might be heard, and the sentence determined in the audience chamber within the palace, it was the custom in Jerusalem to announce this decision in the open air, from the judgment seat on the *Gabbatha*, in presence of the assembled priests and people.

Antipas Herod, having no longer a home in his father's magnificent house on Zion, yet wishing to stand well with the Jews, over whom he still dreamt that he should one day reign, built for himself a new palace in the city; not on the royal hill, not even within the walls; but in the open suburb of *Bezetha*, where the site of his modest home is still marked by a ruined mosque.

Near the three towers and the king's palace on Mount Zion stood a group of sacred buildings known as the Seven Synagogues, a mass of edifices loosely resembling the Seven

Churches of Bologna : not far from these synagogues stood the palace of the Maccabees, the palace of the Archives, the palaces of Caiaphas, nominal high priest, and of Annas, real high priest.

All these structures, standing on the height and slope of Zion, looked down on the Xystus, the great bridge, and the opposing ridge of Moriah, crowned by the marble walls and golden turrets of the Temple, and displaying the broad white screens, the Corinthian gates, the double colonnades, and majestic halls of the Temple courts.





ENCLOSURE OF THE TEMPLE AND THE MOSK.

XLIII.

THE TABERNACLE AND TEMPLE.

THE TABERNACLE—THE ARK—THE TEMPLE OF SOLOMON—THE HOLY OF HOLIES
—JOSEPHUS'S ACCOUNT—THE TEMPLE OF ZERUBBABEL—THE TEMPLE OF
HEROD—ORIENTAL STORIES—THE DRESS OF THE HIGH PRIEST.

THE Tabernacle of the Israelites was the precursor, and the model upon which Solomon's Temple was planned.

This Tabernacle, which contained the Ark and the Tables of Stone, was easily removed and set up again, and was carried by the Jews in their wanderings. Its Court was an enclosure surrounded by canvas screens, and was 50 cubits, or 75 feet north and south; and 100 cubits, or 150 feet east and west. Within this court was the Tabernacle, which, supposing the cubit to be 18 inches, was 45 feet by 15 feet. Internally this was divided into two parts. The Holy of Holies, into which no one entered but the High-priest, contained the Mercy-seat (surmounted by the cherubim), upon which was placed the Ark containing the Tables of Stone. From time to time every kind of adornment was gathered upon this, around which the holiest hope of the nation centered. It remained the central point of the nation until Solomon built his wonderful Temple.

THE TEMPLE OF SOLOMON appears to have followed this general plan, except that all its dimensions were larger, and the materials of which it was built were solid and enduring.

As a general fact the dimensions of the Temple were double the size of the same parts in the Tabernacle.

The Holy of Holies, in place of being a cube of 10 cubits, was a cube of 20 cubits, and so on with the other dimensions. The outer court, instead of a canvas enclosure, was inclosed by walls, and neither pains nor cost were spared to make it the most perfect, most dazzling structure then known to the King. For all the details of gold and cedar and precious textures the reader must refer to the Bible itself.

One common misapprehension may be referred to. The Temple was not famous for its size, but for its splendors. In size it does not compare with the mighty works of Egypt or India; indeed the building itself could hardly have been larger than a parish church; but the gold and precious stuffs lavished upon it almost exceed belief. Not a trace of it is now left, unless it may possibly be some of the magnificent gates.

Of the first Temple Josephus speaks in the following terms:

“The length of the Temple was sixty cubits, its height the same, and its breadth twenty cubits. Upon this edifice was erected another of like dimensions, and thus the total height of the Temple was 120 cubits. It faced the East, and its porch was of the like height of one hundred and twenty cubits, twenty long and six broad. Round the Temple were thirty chambers in the form of galleries, and these served externally as buttresses to support it. You passed out of one into another, and each was twenty cubits in length, the same in breadth, and twenty in height. Above these apartments were two stories of others similar in all respects to those beneath.

Thus the height of the three stories together, amounting to sixty cubits, was exactly equal to the height of the lower edifice of the Temple just mentioned, and there was nothing above. All these apartments were covered with cedar, and each had a separate roof, in the manner of a pavilion; but

they were connected by long and thick beams to give them greater solidity ; so that they formed altogether but one single body. Their ceilings were of cedar, highly polished, and enriched with gilded foliage, carved in the wood. The rest was likewise covered with cedar, so exquisitely wrought and gilded, that it was impossible to enter without being dazzled by its lustre. The whole of this magnificent edifice was of hewn stones, so smooth and so admirably fitted together that the joinings could not be perceived ; but it seemed as if nature had formed them thus of a single piece, without any assistance from art, or the instruments employed by skilful masters to embellish their works. In the body of the wall, on the east side, where there was no grand portal, but only two doors, Solomon caused a spiral staircase, of his own invention, to be constructed for the purpose of ascending to the top of the Temple. Both within and without the building were vast planks of cedar fastened together with great and strong chains, for the purpose of giving it the greater firmness and solidity. When the whole of this extensive structure was finished, Solomon caused it to be divided into two parts ; one of these, denominated the Holy of Holies, or Sanctuary, was twenty cubits in length ; it was consecrated, in an especial manner, to God ; and no person was permitted to enter this place. The other division, being forty cubits long, was called the Holy Temple, and appropriated to the priests. These two parts were separated by large doors of cedar, of curious workmanship, and highly gilt, upon which hung veils of linen covered with various flowers of a purple, blue, and scarlet color. ‘Solomon employed, in all that I have described, an admirable workman, particularly skilful in works of gold, silver, and copper, named Chiram, whom he brought from Tyre. His father, of the name of Ur, though a native of Tyre, was of Israelitish extraction, and his mother was of the tribe of Naphthali. This same man also made him two columns of brass, which were four inches thick, eighteen cubits high, and

twelve in circumference, at the top of which were cornices of brass, in the form of lilies, five cubits in height. These lilies were covered with foliage of gold, which entwined these columns, and from which hung, in two rows, two hundred pomegranates, also of brass. These columns were placed at the entrance of the porch of the Temple; that on the right hand being called Jachin, and the other, on the left, Boaz.' 'Out of this enclosure, Solomon built another kind of temple, of a quadrangular form; surrounded with large galleries, having four entrances; facing the East, West, North, and South, with great doors, gilt all over; but only those who were purified according to the law, and were resolved to observe the commandments of God, had permission to enter. The construction of this other temple was a work so worthy of admiration, as to be a thing scarcely credible; for in order to obtain a level of sufficient magnitude on the top of the hill on which the Temple is seated, it was necessary to fill up, to the height of four hundred cubits, a valley of such depth that it could not be looked at without fear. He caused this temple to be encompassed with a gallery supported by a double range of stone columns, each one of single piece, and these galleries, all the doors of which were of silver, had ceilings of cedar.'"

From this description it is evident that the Hebrews, when they built the first temple, were unacquainted with the orders of Grecian architecture. If they followed any examples in the construction of their temple, it was undoubtedly such as they had seen or known of in Egypt. Their use of foliage, of lilies, and pomegranates in ornamentation, would seem to prove this, as these things are found in the remains of Egyptian art.

THE TEMPLE OF ZERUBBABEL was erected by the Jews after their return from the Captivity. Of this we know but little: Josephus says of it—"In Jerusalem, towards the middle of the city, is a stone-walled enclosure, about 500 feet

in length and 100 cubits in width, with double gates," in which, he says, the Temple was built.

THE TEMPLE OF HEROD was one of great magnificence, and rivalled that built by Solomon. It was constructed upon the same general plan, but both Josephus and the Talmud take pleasure in describing it as 100 cubits long, 100 broad, and 100 high; a height so preposterous that we must receive it as we do other statements of the learned Jew, with some grains of allowance. But the taste of the Herods for magnificence was not surpassed by that of Solomon, and we can well believe much that is told of this the last of the temples.

In his researches Dr. Robinson thought he found some traces of the old stupendous masonry still existing.

ORIENTAL STORIES.—The following curious account is from the Arabic MSS. of the Imam Jalal-Addin-al-Sinti, as translated by the Rev. James Reynolds:

"So he—Solomon—began to build the Temple; but the building was found not to be firm; therefore he ordered it to be pulled down. Then he dug down into the earth until he came to the water. Then he began to found it upon the water; and they cast great stones into the water which the water cast out again. Then Solomon called the very best of his wise men, at the head of whom was Asaph, son of Barachias, and said, Give me your advice. Then they said, We think that thou shouldst take a pitcher of brass; then fill it with stones; then write upon it the writing which is upon thy signet-ring; then cast the pitcher into the water. This then, they did; and the pitcher fixed the foundation. Then they cast earth and stones thereupon, and built until the building attained some height. Then were the devils distributed by him into different sorts of labor; who were constantly engaged in the work. And he appointed one section of them to cut the quarries of jacinth and emerald. Then they brought various kinds of precious stones. Also, the devils made highly-polished cemented blocks of marble for the walls of the Mosque; and

whenever they cut from the quarry a block, or a column, the first of them threw it from him, and the nearest to him did the same, and so one after the other, until at last it arrived at the Mosque. He also appointed a division of them to cut white marble; some of which was in the quarry, as white as milk, of that kind which was called adamant; but this was not like the adamant which is now to be seen in cities in the hands of men, and so named. This was from an adamantine quarry, belonging to an Afrite of the devils; which mine was in one of the islands of the ocean-deeps.

Now these men were subject unto Solomon; therefore he sent unto this Afrite a letter, sealed with a signet ring of iron; for this signet ring was composed of brass and iron; with the brass he sealed his commands to the genii, and with iron to the devils. Now this signet ring had come down unto him from heaven; its exterior setting was white; but the part wherewith he expressed the seal was like blinding lightning; no one could long bear to look upon it. Now, therefore, when this mandate came to the Afrite, and he had come to Solomon, Solomon said unto him, Have you no device whereby to cut stones? for I hate the sound of iron in our Mosque. Then said the Afrite unto him, I know not in the heavens a bird stronger than the eagle, nor one more acute in expedients. So he set out to examine this eagle and found a nest, wherein were some young eagles. Then they covered this nest over with a thick iron case. Then the eagle coming unto her nest, and finding the iron case, began to strike on it from above with her feet, in order to push it away, or to break it; but not succeeding in this, she whirled and soared aloft into the sky, and having delayed a day and a night, returned with a piece of adamant. Then the devils frightened her away, and taking it from her, brought it to Solomon; and by this adamant were the great stones cut.

Moreover we learn as follows from Wahab: When Solomon wished to build the Consecrated House, he said unto the

devil, God hath commanded me to build him a house, wherein shall not be one stone cut by iron. Therefore they said, No one hath power in this matter but a certain devil who dwells in the ocean-deeps, and who has a certain fountain, whither he comes to drink. They repaired then to this drinking-place, and emptying all the water, put wine in its place. This did they; so when this devil came to drink, he found out the smell and said, Shall I drink or shall I not drink? But however, being vehemently urged by thirst, he drank and was captured. Now whilst they were on the road, they met with a man buying garlic for onions; on which the devil laughed; then they passed by a woman telling fortunes by art-magic to the people; upon which the devil laughed again. When therefore they brought him to Solomon, they informed the latter of the devil's laughter; and he demanding the cause, he replied, I passed a man who was buying the disease with the remedy; and I passed a woman telling fortunes, whilst beneath her was a treasure, of which she knew nothing. He informed this devil, therefore, of the business of the building, who thereupon ordered a caldron of brass to be brought, which none had ever breathed upon; which they having brought, he said, Cast it over the young of a vulture. This they did. When, therefore, the vulture came to her young and could not approach them, she soared up and went aloft into the breezes of heaven; then she descended bringing a tortoise in her beak, which she placed upon the caldron and thus broke it. They, therefore, making up to this tortoise took it and cut the stones therewith.

Now the number of men who coöperated with Solomon in building the Sacred Abode was thirty thousand; ten thousand of these were occupied in cutting wood. Those also who worked in stone were in number seventy thousand men; of those three hundred were clerks of the works. All these in addition to the genii and the devils, pressed for the work. Solomon moreover raised pillars therein, which no one can

describe, and at the number of which no one can arrive; these he adorned with gold and silver, and pearls and jacinth, and coral, and various precious stones. In like manner he adorned the roofs, and the pavement, the gates, the skirting-boards, and the cornices; so that nothing was ever beheld like unto it. He placed herein also one hundred bolts of gold; each bolt (or lock) weighing ten pounds. Herein also he hid the Ark of Moses and Aaron.

Again, we learn that when Solomon had finished building the Temple, God caused two trees to bud forth, and bear fruit, at the gate of Mercy for Solomon. One tree produced gold and the other silver; from each tree he gathered every day one hundred pounds of gold and silver. Also the floor of the Mosque was paved with a pavement of gold and silver. Again, there is a tradition from the prophet that Solomon, son of David, whilst he was building the Temple, asked of God three wise men to be his friends, whose wisdom should be unrivalled; and God granted them to him. Also he prayed for a kingdom which should be of unapproachable splendor; this also God gave him. And when he had finished building the Mosque, he asked that no one should come to pray in that Mosque, but should depart as free from sin as he was the day his mother bore him."

He gives the following prayer made by Solomon at the dedication of the Temple: "O God, thou gavest to me this kingdom as a gracious gift, long to remain to me; thou hadst already given it to him who was before me; thou hast given both to me and to him the first-fruits of thy grace and bounty; thou didst make him supreme judge between thy servants and the creatures of the land; and thou hast appointed me his heir after him, and the successor of his dignity; thou also art he who didst set me apart for the supreme government of this Mosque; for thine is the superabundant (majesty); and thou didst appoint me to receive thy bounty before thou didst create me. Praise be to thee for this! Thine is the benevolent

bounty ; thine the perpetuity. O God ! I now beseech thee on behalf of all who enter the House of Adoration, five pledges of thy mercy : That no sinner shall enter this Mosque, relying upon its efficacy, and beseeching repentance, but thou shalt receive him graciously, and grant him repentance, and forgive him :—That no one suffering from drought, shall enter and lean upon this column, entreating a copious shower of rain, but thou shalt send rain upon his land :—That no one dreading injury shall enter this Mosque, in full reliance, and entreat safety, but thou shalt grant him full relief from all his fear, and pardon him. That thou shalt never turn away thy sight from any who shall enter it, until he departs therefrom :—And O God ! that thou shalt love my prayer and give me my request :—And to crown all, that thou shouldst graciously accept my sacrifice, my favor with oblation.”

This Arabian historian gives the following also, among the curious traditions of the Temple. It appears that the attendants found it impossible to open the Gate of the Consecrated House, and that Genii did not help Solomon, who was therefore sunk in grief. An old man approached him leaning upon his staff and mumbling with his teeth. He told him that he was one of the Counsellors of David, and that he would tell him the prayer his father David used when he suffered despondency—when God relieved him of his sorrow :—

“Say, O God ! in thy light will I go the right road ; and in thy superabundance will I be contented (will I be satisfied). To thee in the morning, to thee in the evening will I come. My sins are before thee. Of thee will I ask pardon, and will turn in repentance unto thee. O tenderly merciful ! O bounteously gracious !”

And when Solomon had said these words the gate opened.

THE DRESS OF THE HIGH PRIEST.—The High Priest had a peculiar dress, which passed to his successor at his death. This dress consisted of eight parts, the *breastplate*, the *ephod* with its curious girdle, the *robe* of the ephod, the *mitre*, the

broidered coat or diapered tunic, and the *girdle*, the materials being gold, blue, red, crimson, and fine (white) linen. To the above are added the *breeches* or *drawers* of linen; and to make up the number eight, some reckon the High Priest's mitre.

The *Breastplate*. It was, like the inner curtains of the Tabernacle, the vail, and the ephod, of "cunning work." The breastplate was originally two spans long, and one span broad, but when doubled it was square, the shape in which it was worn. But the most remarkable parts of this breastplate were the twelve precious stones, set in four rows, three in a row, thus corresponding to the twelve tribes, and divided in the same manner as their camps were; each stone having the name of one of the children of Israel engraved upon it. It was these stones which probably constituted the *Urim* and *Thummim*.

The *Ephod*. This consisted of two parts, of which one covered the back, and the other the front. These were clasped together on the shoulder with two large onyx stones, each having engraved on it six of the names of the tribes of Israel. It was further united by a "curious girdle" of gold, blue, purple, scarlet, and fine twined linen round the waist.

The *Robe of the Ephod*. This was of inferior material to the ephod itself, being all of blue, which implied its being only of "woven work." It was worn immediately under the ephod, and was longer than it. The blue robe had no sleeves, but only slits in the sides for the arms to come through. The skirt of this robe had a remarkable trimming of pomegranates in blue, red, and crimson, with a bell of gold between each two pomegranates.

XLIV.

DR. ROBINSON'S ACCOUNT OF THE TEMPLE.

JOSEPHUS'S ACCOUNT—AREA OF THE MOSK OF OMAR—MEASUREMENTS—HEIGHT
OF THE WALLS—ENTRANCES—IMMENSE SIZE OF THE STONES—THE ANCIENT
ARCH—THE BRIDGE—THE OLDEST FOUNDATION STILL REMAINS—THE PORTICO—
THE VALLEY—THE TEMPLE AREA NOW.

THE account which Josephus has left us of the Jewish temple, with its courts and walls, as they existed in his day, is in some particulars confused, and in others undoubtedly exaggerated. He wrote at Rome, far from his native land, and long after the destruction of Jerusalem; nor is there any evidence or probability, that he had collected specific materials for his works in his own country, previously to that event. Hence, when he enters into minute descriptions, and professes to give the exact details and measurements of heights and magnitudes, there is every reason to distrust the accuracy of his assertions; except perhaps in things of public notoriety,—such, for example, as the distances between places situated on the great roads. But in cases where he describes in specific terms the length and breadth and height of buildings or the like,—measures which he himself had certainly never taken, and which were not likely to be publicly known,—we can regard these only as matters of estimate or conjecture, on the

part of an author writing far remote from the objects described, and prone, from national vanity as well as from his peculiar position, to amplify and embellish all those particulars, which might in any way contribute to the honor of his people, or the glory of his subsequent protector.

Josephus has left us two descriptions of the temple and its appendages; one in his *Antiquities*, where he narrates the reconstruction of the Naos or body of the temple by Herod the Great; and the other in his *Jewish Wars*, just before its destruction by Titus. The latter is the most minute and consistent; and I therefore follow it here, introducing only occasional circumstances from the other.

The temple, according to this account, stood upon a rocky eminence in the eastern part of the city, on which at first there was scarcely level space enough for the fane and altar; the sides being everywhere steep and precipitous. Solomon built first a wall around the summit (probably in order to gain space for the body of the temple); and built also a wall on the East, filled in on the inside apparently with earth, on which he erected a portico or covered colonnade. The temple itself was thus left naked on three sides. In process of time, however, the whole enclosure was built up and filled in, quite to a level with the hill, which in this way was enlarged; a three-fold wall being carried up from the bottom, and thus both the upper enclosure and the lower parts of the temple constructed.

Where these last were the lowest, they built up three hundred cubits; and in some places more. Nor yet was the whole depth of the foundations visible; for to a great extent they filled in the valleys with earth, desiring to level off the abrupt places of the city. In the construction of this work, they used stones of the size of forty cubits. These stones (according to the other account) were bound together with lead and iron into a compact mass, immovable for all time. The enclosure thus constructed was a quadrangle, measuring one stadium on each side, or four stadia in circumference.

In another place the circumference, including the fortress Antonia, is given at six stadia. The interior of this enclosure was surrounded by porticos or covered colonnades along the walls; and the open part was laid or paved with variegated stones. This was a great place of resort for Jews and strangers; and became at length also a place of trade and business. It is sometimes called by Christian writers the Court of the Gentiles. Near the middle of this court, an ornamented wall or balustrade of stone, three cubits high, formed the boundary of a smaller enclosure; which neither foreigners nor the unclean might pass. Within this an inner wall, forty cubits high from its foundation, surrounded the second or inner court; but it was encompassed on the outside by fourteen steps, leading up to a level area around it of ten cubits wide; from which again five other steps led up to the interior. The principal gate of this second court was on the East; and there were also three upon the Northern side, and three upon the South. To these were afterwards added three others for the women, one upon the North, South, and East. On the West there was no gate. Within this second court, was still the third or most sacred enclosure, which none but the priests might enter; consisting of the Naos or temple itself, and the small court before it, where stood the altar.

To this there was an ascent from the second court by twelve steps. It was this *Naos*, or body of the temple alone, which was rebuilt by Herod; who also built over again some of the magnificent porticos around the area. But no mention is made of his having had any thing to do with the massive walls of the exterior enclosure. We have already seen, that on the West side of this great outer court, four gates led out into the city; the southernmost of which opened upon the bridge connecting the area of the temple with the Xystus on Mount Zion.

Josephus relates also, that there was a gate in the middle of the southern side of the same enclosure. Further than this,

our present object does not require us to enter into a description of the temple or its appurtenances. If, with these accounts before us, we turn our eyes upon the present similar area of the grand MOSK OF OMAR, it would seem to be hardly a matter of question, that the latter occupies in part or in whole the same general location.

But how far there exist traces which may serve to mark a connection between the ancient and modern precincts, or perhaps establish their identity, is a point which, so far as I know, has never been discussed.

It is to this point mainly, that our inquiries will now be directed. The area of the great Mosk is an elevated plateau or terrace, nearly in the form of a parallelogram, supported by and within massive walls built up from the valleys or lower ground on all sides; the external height varying of course in various parts according to the nature of the ground, but being in general greatest towards the South. The area or court within these walls is level; exhibiting on the North of the Mosk, as we have seen, and probably around the same, the surface of the native rock levelled off by art. The general construction therefore of this area, does not differ from that of the ancient temple. The length of this enclosure on the East side, measured externally along the wall, is 1528 English feet, or nearly 510 yards. Neither the western side nor the northern end is accessible externally; yet the latter may be measured approximately along the parallel street.

Its length is thus found to be not far from 1060 feet, or perhaps 350 yards; the breadth of the area being here some yards greater than on the South. The direction of the eastern side, taken from the S. E. corner, is due North by compass; and that of the southern side, due West. The course of the western wall at its S. end is likewise due North. Beyond the area towards the North, the eastern wall of the city deviates slightly from the magnetic meridian towards the East. From these measurements it is apparent, that the extent of the

present area is much greater than that assigned by Josephus to the ancient one. The S. E. corner of the enclosure stands directly on the very brink of the steep descent, and impends over the Valley of Jehoshaphat; which, as we have seen, is at this point, about 130 feet deep; while just North the ground rises some 20 feet more. The height of the wall at this angle we judged to be at least 60 English feet. Further North as the ground ascends, the wall is less elevated above it. The brow of the valley also advances a little, leaving a narrow strip of level ground along the wall, which is occupied by the Muslim cemetery already mentioned.

Towards the gate of St. Stephen this level brow widens to about 100 feet, and continues of this breadth along the city-wall northwestwards. The Golden Gate on this side is not opposite the middle of the area; but at some distance further North.

On the northern side, the area is skirted for nearly half its breadth by the deep pool or trench usually called Bethesda, and vaults connected with it. At the N. E. corner is a place of entrance, and a way leading to it from St. Stephen's Gate along the city-wall. Further West and near the middle, are two other entrances from the *Via dolorosa*. At the N. W. corner stands what was formerly the governor's house, now converted into a barrack, and probably occupying in part the site of the ancient fortress Antonia. From the roof of this building is obtained a commanding view of the interior and the edifices of the court.

The western wall is mostly hidden by the houses of the city, except near its southern end. There are on this side four entrances, to which streets lead down to the city. These streets, after crossing the hollow or valley which here runs parallel to the wall, lead up an ascent to the places of entrance; some of which are reached by steps. Near the N. W. corner, this ascent is of course smaller than it is further South.

Near the S. W. corner, the wall is again exposed, and is not less than about sixty feet in height. The wall on the

South is the highest of all; for here the ground appears originally to have sloped down more rapidly from the top of Moriah than in any other part.

This wall was apparently built, not on the brow of a valley, but on the side of a declivity, which descended steeply for a time, and then ran off in a more gradual slope, forming the ridge of Ophel.

Here we judged the wall of the enclosure to be in general about sixty feet in height. At the distance of 290 feet S. of this wall, the city-wall runs for a time parallel to it; then, turning at a right angle, the city-wall rises by a considerable ascent, and joins the high wall of the area, in the manner already described, at a point 325 feet distant from the S. W. corner. This leaves here a tolerably level plat of ground between the two walls, nearly square, said to belong to the Mosk-el-Aska. It was now a ploughed field.

Here however the earth has evidently been filled in, in order to render the plat level; for the city-wall on the South, which within is very low, measures on the outside fifty feet in height. This gives 110 feet for the proximate elevation of the southern wall of the area of the Mosk, above the exterior base of the parallel city-wall. On this side, viewed externally, there would seem never to have been a place of entrance or access to the court above.

Yet Josephus makes mention here of a gate in the middle of the southern side of the area; and we shall hereafter see, that an ancient subterranean gateway still exists under the Mosk-el-Aska, with a passage to it from above, but walled up on the outside.

Allusion has already been made to the immense size of the stones, which compose in part the external walls of the enclosure of the Mosk. The upper part of these walls is obviously of modern origin; but to the most casual observer it cannot be less obvious, that these huge blocks which appear only in portions of the lower part, are to be referred to an earlier date.

The appearance of the walls in almost every part, seems to indicate that they have been built up on ancient foundations; as if an ancient and far more massive wall had been thrown down, and in later times a new one erected upon its remains. Hence the line between these lower antique portions and the modern ones above them, is very irregular; though it is also very distinct. The former, in some parts, are much higher than in others; and occasionally the breaches in them are filled out with later patch-work. Sometimes too the whole wall is modern.

We first noticed these large stones at the S. E. corner of the enclosure; where perhaps they are as conspicuous, and form as great a portion of the wall, as in any part. Here are several courses, both on the East and South sides, alternating with each other, in which the stones measure from 17 to 19 feet in length, by 3 or 4 feet in height; while one block at the corner is $7\frac{1}{2}$ feet thick. Here also, on the East side, the lower part is patched in spots. Further to the North, all is new until towards the N. E. corner of the area, where the ancient stones again appear; one of them measuring 24 feet in length, by 3 feet in height and 6 feet in breadth. On the northern and western sides, the walls are less accessible, until we reach the Jewish place of wailing, considerably S. of the middle of the latter. Here the stones are of the same dimensions, and the wall of the same character, as in the parts already described. At the S. W. corner huge blocks become again conspicuous for some distance on each side, and of a still greater size. The corner stone on the West side now next above the surface of the ground, measures 30 feet 10 inches in length by $6\frac{1}{2}$ feet broad; and several others vary from $20\frac{1}{2}$ feet to $24\frac{1}{2}$ feet long, by 5 feet in thickness.

It is not, however, the great size of these stones alone which arrests the attention of the beholder; but the manner in which they are hewn, gives them also a peculiar character. In common parlance they are said to be *bevelled*; which here means,

that after the whole face has first been hewn and squared, a narrow strip along the edges is cut away; cut down a quarter or half an inch lower than the rest of the surface. When these bevelled stones are laid up in a wall, the face of it of course exhibits lines or grooves formed by these depressed edges at their junction, marking more distinctly the elevation of the different courses, as well as the length of the stones of which they are composed. The face of the wall has then the appearance of many panels. The smaller stones in other parts of the walls are frequently bevelled in like manner; except that in these, only the bevel or strip along the edge is cut smooth, while the remainder of the surface is merely broken off or rough hewn. In the upper parts of the wall, which are obviously the most modern, the stones are small, and are not bevelled. At the first view of these walls, I was led to the persuasion, that the lower portions had belonged to the ancient Temple; and every subsequent visit only served to strengthen this conviction. The size of the stones and the heterogeneous character of the walls, render it a matter beyond all doubt, that the former were never laid in their present places by the Muhamedans; and the peculiar form in which they are hewn, does not properly belong, so far as I know, either to Saracenic or to Roman architecture. Indeed, every thing seems to point to a Jewish origin; and a discovery which we made in the course of our examination, reduces this hypothesis to an absolute certainty. I have already related that during our first visit to the S. W. corner of the area of the Mosk, we observed several of the large stones jutting out from the western wall, which at first sight seemed to be the effect of a bursting of the wall from some mighty shock or earthquake. We paid little regard to this at the moment, our attention being engrossed by other objects; but on mentioning the fact long after in a circle of our friends, we found that they also had noticed it; and the remark was incidentally dropped, that the stones had the appearance of having once belonged to a large arch. At

this remark a train of thought flashed upon my mind, which I hardly dared to follow out, until I had again repaired to the spot, in order to satisfy myself with my own eyes, as to the truth or falsehood of the suggestion. I found it even so! The courses of these immense stones, which seemed at first to have sprung out from their places in the wall in consequence of some enormous violence, occupy nevertheless their original position; their external surface is hewn to a regular curve; and being fitted one upon another, they form the commencement or foot of an immense arch, which once sprung out from this western wall in a direction towards Mount Zion, across the valley of the Tyropœon. This arch could only have belonged to the *Bridge*, which, according to Josephus, led from this part of the Temple to the Xystus on Zion; and it proves incontestibly the antiquity of that portion of the wall from which it springs.

The traces of this arch are too distinct and definite to be mistaken. Its southern side is thirty-nine English feet distant from the S. W. corner of the area, and the arch itself measures fifty-one feet along the wall. *Three* courses of stones still remain; of which one is five feet four inches thick, and the others not much less. One of the stones is $20\frac{1}{2}$ feet long; another $24\frac{1}{2}$ feet; and the rest in like proportion. The part of the curve or arc, which remains, is of course but a fragment, but of this fragment the chord measures twelve feet six inches; the sine eleven feet ten inches. The distance from this point across the valley to the precipitous natural rock of Zion, we measured as exactly as the intervening field of prickly-pear would permit, and found it to be 350 feet, or about 116 yards. This gives the proximate length of the ancient bridge. We sought carefully along the brow of Zion for traces of its western termination; but without success. That quarter is now covered with mean houses and filth; and an examination can be carried on only in the midst of disgusting sights and smells. The existence of these remains of the ancient bridge seems to

remove all doubt as to the identity of this part of the enclosure of the Mosk with that of the ancient Temple. How they can have remained for so many ages unseen or unnoticed by any writer or traveller, is a problem, which I would not undertake fully to solve. One cause has probably been the general oblivion, or want of knowledge, that any such bridge ever existed.

It is mentioned by no writer but Josephus ; and even by him only incidentally, though in five different places. The bridge was doubtless broken down in the general destruction of the city ; and was in later ages forgotten by the Christian population, among whom the writings of Josephus were very little known. For a like reason, we may suppose its remains to have escaped the notice of the crusaders and the pilgrims of the following centuries. Another cause which has operated in the case of late travellers, is probably the fact, that the spot is approached only through narrow and crooked lanes, in a part of the city whither their monastic guides did not care to accompany them, and which they themselves could not well, nor perhaps safely, explore alone. Or if any have penetrated to the place, and perhaps noticed these large stones springing from the wall, they have probably (as I did at first) regarded their appearance as accidental, and have passed on without further examination. Here then we have indisputable remains of Jewish antiquity, consisting of an important portion of the western wall of the ancient Temple area. They are probably to be referred to a period long antecedent to the days of Herod ; for the labors of this splendor-loving tyrant appear to have been confined to the body of the Temple and the porticos around the court. The magnitude of the stones also, and the workmanship as compared with the remaining monuments of Herod, seem to point to an earlier origin.

In the accounts we have of the destruction of the Temple by the Chaldeans, and its rebuilding by Zerubbabel under Darius, no mention is made of these exterior walls. The former tem-

ple was destroyed by fire, which would not affect these foundations; nor is it probable that a feeble colony of returning exiles could have accomplished works like these. There seems therefore little room for hesitation in referring them back to the days of Solomon, or rather of his successors, who, according to Josephus, built up here immense walls, "immovable for all time."

Ages upon ages have since rolled away; yet these foundations still endure, and are immovable as at the beginning. Nor is there aught in the present physical condition of these remains to prevent them from continuing as long as the world shall last. It was the Temple of the living God; and like the everlasting hills on which it stood, its foundations were laid "for all time." Thus then we have the western wall of the ancient Temple area, on which is built up the same wall of the modern enclosure, though with far inferior materials and workmanship. The ancient southern wall is at the same time determined in like manner; for at the S. W. corner the lower stones towards the South have precisely the same character as those on the West; they are laid in alternate courses with the latter; and the whole corner is evidently one and the same original substructure. Proceeding to the S. E. corner, we find its character to be precisely similar; the same immense stones as already described, both towards the East and South, on the brink of the valley of Jehoshaphat, and the line of southern wall at this point, corresponding with that at the S. W. corner. We have, then, the two extremities of the ancient southern wall, which, as Josephus informs us, extended from the eastern to the western valley, and could not be prolonged further. Thus we are led irresistibly to the conclusion that the area of the Jewish Temple was identical on its western, eastern, and southern sides, with the present enclosure of the Haram.

The specifications of Josephus in respect to the immense height of these ancient walls and of the porticos which rose

above them, have occasioned great difficulty and perplexity to commentators, partly because of the undoubted exaggerations of the writer, and partly from want of an acquaintance with the nature of the ground. At the S. W. corner there can be little doubt that the ground has been raised very considerably; and not improbably future excavations may yet lay bare stones of a larger size than any which are now visible. But at the S. E. corner, and along the eastern and southern sides in general, there is little appearance of any considerable accumulation of earth or rubbish. Upon the southern part of the enclosure internally, according to Josephus, a broad portico ran along the wall, supported by four rows of columns, which divided it into three parts, thus forming a triple colonnade or portico. Of these the two external parts were each thirty feet wide, and the middle one forty-five feet. The height of the two external porticos was more than fifty feet, while that of the middle one was double, or more than a hundred feet. The length was a stadium, extending from valley to valley. Such was the elevation of the middle portico above the adjacent valley, that if from its roof one attempted to look down into the gulf below, his eyes became dark and dizzy before they could penetrate to the immense depth.

The valley described can well be no other than that of the Kidron, which here actually bends S. W. around the corner, so that the eastern end of this high southern portico impended over it. The depth of the valley at this point, as we have seen, is about one hundred and fifty feet, which with the elevation of the wall and portico gives a total height of about 310 feet above the bottom of the valley—an elevation sufficient to excuse the somewhat hyperbolical language of the Jewish historian.

The portico along the eastern wall was rebuilt by Agrippa, and is described by Josephus in like manner as rising above the valley to the enormous height of 400 cubits, or more than 500 feet, which doubtless is merely an exaggerated estimate.

At the N. E. corner too, the same portico was near the valley of the Kidron, which is said to have had here "a fearful depth." A greater difficulty arises when we undertake to reconcile the length and breadth of the temple area, as it now appears, with the accounts which have come down to us from antiquity.

We have seen that the length of the present southern wall, which is identical with the ancient one, is 955 English feet, or about 318 yards. But both Josephus and the Talmud describe the upper area as a square, of which each of the sides measured, according to the former one stadium, and according to the latter 500 cubits.

In the uncertainty which exists as to the length of the Jewish cubit, these two specifications throw little light upon each other. But the length of a stadium of 600 Greek feet, which is usually regarded as equal to the tenth part of a geographical mile, or a fraction less than 204 yards, makes the southern side of the enclosure to be only two-thirds as long as we now find it to be by actual measurement—presenting a difference of 114 yards. This may in part be accounted for by supposing the ancient specifications to refer only to the interior open space surrounded by the broad porticos within the walls; while our measurements were taken along the outside of the walls. But even this supposition cannot well cover the whole difference, and we must here again admit, that Josephus probably had no definite measurement, but assumed one stadium as a convenient estimate. If on the other hand the Jewish cubit may be taken at $1\frac{1}{4}$ feet (as is often done), then the Rabbinic specification of 500 cubits, or 875 feet, if reckoned only from portico to portico, would not vary very materially from the results of our measurement. According to both Josephus and the Talmud, the area of the Temple was a square; the length and the breadth being equal. But we now find the length to be 1,628 feet, while the breadth is only 955 feet; the former exceeding the latter by 573 feet, or more

than one-half. Although in this case, also, we are not bound to attribute any special exactness to these writers, yet the discrepancy is here too great to be accounted for in any other way, than by supposing that the present enclosure has been enlarged towards the North. This has not improbably been done by including within its walls the area of the ancient fortress Antonia.—*Robinson's Palestine.*

THE MOSK OF OMAR

now stands within the sacred enclosure which once contained the Temple of Solomon. No spot is so sacred to the pious Moslem as the Mosk of Omar at Jerusalem, excepting always the Holy Temple at Mecca. Until of late years no Christians were allowed to enter its sacred portals; but now they are not forbidden. Mr. Prime, who visited it in 1856, thus describes what he saw:—

“When Omar conquered Jerusalem, the noble successor of the prophet refused to pray at the Holy Sepulchre, lest, he said, his followers should make that a pretext for ejecting the Christians after his death. But he commanded them to show him the spot where Solomon's Temple had stood, which he described as the Mosk of David. They led him from place to place until they reached Moriah, when he recognized the spot, which he professed Mohammed himself had described to him.”

In the centre of the enclosure is a platform or pavement raised above the surrounding ground, and very elegantly finished and ornamented. This terrace or pavement is some five hundred and fifty feet by four hundred and fifty, and is the elevation which raises the Mosk high above the walls and houses of Jerusalem. Here Omar built his beautiful Mosk, working at it with his own hands.

"The building known as the Mosk of Omar, stands, in the centre of the platform. It is an octagon, of sixty-seven feet on a side, the walls of which are constructed of various colored marble, rising forty-six feet from the ground or platform, and supporting here a circular wall which rises about twenty-five feet farther. Upon this the beautiful dome is built, about forty feet higher still, making a total of about one hundred and ten feet from the pavement to the top of the dome. Inscriptions in a sort of porcelain mosaic run around the walls; and the whole appearance at a little distance is very rich; but on approaching nearer it seems sadly out of repair. We entered from the western side of the building, pushing aside a heavy curtain that hung over the door-way, and which a man could with difficulty lift. * * *

The chief object of interest here is, of course, Es-Sukhrah, the Rock, over which the dome is built, and which a tradition says that Mohammed called one of the walls of Paradise. Two circular aisles surround it. Sixteen columns and eight piers, which support pointed arches and the high circular wall under the dome, divide one aisle from the other.

The Rock stands out in the centre of the building, in the naked deformity of a huge mass of Jerusalem limestone. It is surrounded by a costly iron railing, and canopied with cloths, of which I could not in the gloom perceive the nature. * * * * *

Jews and Mohammedans alike believe in the sacredness of this rock, and the former have faith that the ark is within its bosom now. It is a faith that needs not much argument to sustain. I know not why we should believe that the rod of Aaron and the pot of manna, that were so long preserved, should have been suffered to go to dust at last; nor can I assign any date to such a change in the miraculous intentions of God. It is pleasant to believe that somewhere in the earth those relics of his terrible judgments as well as of his merciful dealings are preserved; and I am not disposed to

dispute the Jew who believes them to be in the rocky heart of Es-Sukhrah.

The rock stands about six feet above the floor of the Mosk. It is irregular in form ; a mass of some fifty by forty feet. The building is gorgeously ornamented, in the style of the early Christian and Moslem buildings, with gilded mosaic work covering almost the entire walls. Here and there pieces of antique marble and porphyry are let into the walls, as if to preserve them ; and these and some of the columns supporting the pointed arches are, without doubt, relics of some older building possibly, and probably the Temple itself.

There is underneath the western side of the building a crypt or vault, which is still the holy of holies. I had heard much of this among Moslems, though no traveller has mentioned it. Sheik Mohammed told me it contained the armor of no less a person than Ali himself ; relics which came into the possession of the Jerusalem Haram by some process that I could learn nothing of, but which are esteemed among the followers of the prophet as beyond price. * * *

There is a curious chamber underneath the great rock itself, surrounded and enclosed by stone walls, reaching from the floor to the under side of the rock. Let it be distinctly marked, that Sheik Mohammed Dunnuf assured me solemnly, again and again, that the rock hangs in the air, seven feet above the ground, of its own power or the power of God, and is not supported by this wall, even to the amount of half an ounce. * * * * *

The cave or room under the rock contains two points of interest in Mohammedan tradition. The one a niche, which they say was the praying-place of Solomon ; and the other a similar spot which they say was made holy by the knees of Isa ben Maryam, Jesus, the son of Mary."

It is well known that the Mohammedans reverence Jesus as one of the great prophets, perhaps the greatest, next

to their Prophet; and, therefore, they respect all that pertains to him, and point out these sacred spots as worthy of devout regard. The fanaticism which inspired the followers of Mohammed to deeds of religious fury, was not felt by their great Prophet. He always recognized Jesus as a wonderful person, and as a brother—a son of God, and friend of man. It was the fierce fighters, who made his religion a cloak for their schemes of conquest, that fanned the religious hatred of his followers into a flame which swept over and desolated Palestine; which still broods over it in a sort of decay approaching death. But the old fanaticism is yielding, and to-day does not exist among the Imaums, or the rulers of the Moslem creed.

After leaving the Mosk of Omar, Mr. Prime visited the other objects of interest within the sacred enclosure, among which the most remarkable is the Mosk El Aksa. "The entire area of the temple is, as I have remarked, known as El Mesjid el Aksa, that is—'The Holy Place the most remote,' being so called in reference to the Kaaba at Mecca, the centre of Islam, and the Prophet's Mosk at Medina, the nearest holy place to Mecca."

The Mosk El Aksa was built in the sixth century by the Emperor Justinian, in honor of the Virgin Mary.

"We paused a moment before its grand portico, covering the entire width of the Mosk, and built in seven divisions. The architecture is difficult to divine. The old gothic is manifest as the leading characteristic, but the Saracen is curiously intermingled with it. Entering by the centre door-way we found ourselves in a grand nave, extending the whole length of the building, supported on each side by seven columns and pointed arches. The columns are gigantic masses of stone. Each column bore in immense characters the name of a prophet or a caliph, so that the white walls of the building were destitute of all ornament excepting the names 'Mohammed,' 'Omar,' 'Jesus,' and on one column

‘Allah.’ There are three aisles on each side of the nave, of which one on the left, as we entered, is walled off from the body of the church for the women, and this interrupted the complete sweep of the eye through the whole building, which was otherwise one of the most imposing that I know of; scarcely inferior to the splendid Basilica of St. Paul at Rome, which is the finest specimen of religious architecture in the world.”



XLV.

IBRAHIM PASHA AND THE MIRACULOUS FIRE.

BEHAVIOR OF THE PILGRIMS—IBRAHIM PASHA—THE MIRACLE OF THE HOLY FIRE
—THE CHURCH ABLAZE—A RUSH AND A PANIC—HEAPS OF DEAD BODIES—
THE HOLY CANDLES—THE AWFUL CRIME—INTERVIEW WITH IBRAHIM PASHA
—HIS HISTORY AND CAREER—HIS PERSONAL APPEARANCE.

It was on Friday, the 3d of May, that my companions and myself went, about five o'clock in the evening, to the Church of the Holy Sepulchre, where we had places assigned us in the gallery of the Latin monks, as well as a good bed-room in their convent. The church was very full, and the numbers kept increasing every moment. We first saw a small procession of the Copts go round the sepulchre, and after them one of the Syrian Maronites. I then went to bed, and at midnight was awakened to see the procession of the Greeks, which was rather grand. By the rules of their church they are not permitted to carry any images, and therefore to make up for this they bore aloft a piece of brocade, upon which was embroidered a representation of the body of our Saviour. This was placed in the tomb, and, after some short time, brought out again and carried into the chapel of the Greeks, when the ceremonies of the night ended; for there was no procession of the Armenians, as the Armenian Patriarch had made an

address to his congregation, and had, it was said, explained the falsity of the miracle of the holy fire, to the excessive astonishment of his hearers, who for centuries have considered an unshakable belief in this yearly wonder as one of the leading articles of their faith. After the Greek procession I went quietly to bed again, and slept soundly till morning.

The behavior of the pilgrims was riotous in the extreme; the crowd was so great that many persons actually crawled over the heads of others, and some made pyramids of men by standing on each other's shoulders, as I have seen them do at Astley's. At one time, before the church was so full, they made a race-course round the sepulchre, and some, almost in a state of nudity, danced about with frantic gestures, yelling and screaming as if they were possessed.

Altogether, it was a scene of disorder and profanation which it is impossible to describe. In consequence of the multitude of people, and the quantities of lamps, the heat was excessive, and a steam arose which prevented your seeing clearly across the church. But every window and cornice, and every place where a man's foot could rest, excepting the gallery—which was reserved for Ibrahim Pasha and ourselves—appeared to be crammed with people; for 17,000 pilgrims were said to be in Jerusalem, almost the whole of whom had come to the Holy City for no other reason than to see the sacred fire.

After the noise, heat, and uproar which I had witnessed from the gallery that overlooked the Holy Sepulchre, the contrast of the calmness and quiet of my room in the Franciscan convent was very pleasing. The room had a small window which opened upon the Latin choir, where, in the evening, the monks chanted the litany of the Virgin: their fine voices, and the beautiful simplicity of the ancient chant, made a strong impression upon my mind; the orderly solemnity of the Roman Catholic vespers showing to great advantage

when compared with the screams and tumult of the fanatic Greeks.

The next morning a way was made through the crowd for Ibrahim Pasha, by the soldiers, with the butt-ends of their muskets, and by the Janissaries, with their Rourbatches and whips, made of a quantity of small rope. The Pasha sat in the gallery, on a divan which the monks had made for him between the two columns nearest to the Greek chapel. They had got up a sort of procession to do him honor, the appearance of which did not add to the solemnity of the scene; three monks playing crazy fiddles led the way, then came the choristers, with lighted candles, next two Nizam soldiers, with muskets and fixed bayonets; a number of doctors, instructors, and officers, tumbling over each other's heels, brought up the rear. He was received by the women, of whom there were thousands in the church, with a very peculiar shrill cry, which had a strange, unearthly effect. It was the monosyllable *la*, *la*, *la*, uttered in a shrill, trembling tone, which I thought much more like pain than rejoicing. The Pasha was dressed in full trousers of dark cloth, a light lilac-colored jacket, and a red cap, without a turban. When he was seated, the monks brought us some sherbet, which was excellently made; and, as our seats were very near the great man, we saw every thing in an easy and luxurious way; and it being announced that the Mahomedan Pasha was ready, the Christian miracle, which had been waiting for some time, was now on the point of being displayed.

The people were by this time become furious; they were worn out with standing in such a crowd all night, and, as the time approached for the exhibition of the holy fire, they could not contain themselves for joy. Their excitement increased as the time for the miracle, in which all believed, drew near. At about one o'clock the Patriarch went into the ante-chapel of the sepulchre, and soon after a magnificent procession moved out of the Greek chapel. It conducted the Patriarch

three times round the tomb ; after which he took off his outer robes of cloth of silver, and went into the sepulchre, the door of which was then closed. The agitation of the pilgrims was now extreme. They screamed aloud, and the dense mass of people shook to and fro, like a field of corn in the wind.

There is a round hole in one part of the chapel over the sepulchre, out of which the holy fire is given, and up to this the man who had agreed to pay the highest sum for this honor was conducted by a strong guard of soldiers. There was silence for a minute ; and then a light appeared out of the tomb, and the happy pilgrim received the holy fire from the Patriarch within. It consisted of a bundle of thin wax candles, lit, and enclosed in an iron frame to prevent their being torn asunder and put out in the crowd ; for a furious battle commenced immediately ; every one being so eager to obtain the holy light, that one man put out the candle of his neighbor in trying to light his own. It is said that as much as ten thousand piasters has been paid for the privilege of first securing the holy fire, which is believed to secure eternal salvation. The Copts got eight purses this year for the first candle they gave to a pilgrim of their own persuasion.

This was the whole of the ceremony ; there was no sermon or prayers, except a little chanting during the processions, and nothing that could tend to remind you of the awful event which this feast was designed to commemorate.

Soon you saw the lights increasing in all directions, every one having lit his candle from the holy flame. The chapels, the galleries, and every corner where a candle could possibly be displayed, immediately appeared to be in a blaze. The people, in their frenzy, put the bunches of lighted tapers to their faces, hands, and breasts, to purify themselves from their sins. The Patriarch was carried out of the sepulchre in triumph, on the shoulders of the people he had deceived, amid the cries and exclamations of joy which resounded from

every nook of the immense pile of buildings. As he appeared in a fainting state, I supposed he was ill; but I found it is the uniform custom on these occasions to feign insensibility, that the pilgrims may imagine he is overcome with the glory of the Almighty, from whose immediate presence they believe him to have returned.

In a short time the smoke of the candles obscured every thing in the place, and I could see it rolling in great volumes out of the aperture at the top of the dome. The smell was terrible; and three unhappy wretches, overcome by heat and bad air, fell from the upper range of galleries, and were dashed to pieces on the heads of the people below. One poor Armenian lady, seventeen years of age, died where she sat, of heat, thirst, and fatigue.

After a while, when he had seen all that was to be seen, Ibrahim Pasha got up and went away, his numerous guards making a line for him by main force through the dense mass of people which filled the body of the church. As the crowd was so immense, we waited for a little while, and then set out all together to return to our convent. I went first and my friends followed me, the soldiers making a way for us across the church. I got as far as the place where the virgin is said to have stood during the crucifixion, when I saw a number of people lying one on another all about this part of the church, and as far as I could see towards the door. I made my way between them as well as I could, till they were so thick that there was actually a great heap of bodies on which I trod. It then suddenly struck me that they were all dead! I had not perceived this at first, for I thought they were only very much fatigued with the ceremonies and had lain down to rest themselves there; but when I came to so great a heap of bodies I looked down at them, and saw that sharp, hard appearance of the face which is never to be mistaken. Many of them were quite black with suffocation, and further on were others all bloody and covered with the brains and

entrails of those who had been trodden to pieces by the crowd.

At this time there was no crowd in this part of the church ; but a little further on, round the corner towards the great door, the people, who were quite panic-struck, continued to press forward, and every one was doing his utmost to escape. The guards outside, frightened at the rush from within, thought that the Christians wished to attack them, and the confusion soon grew into a battle. The soldiers with their bayonets killed numbers of fainting wretches, and the walls were spattered with blood and brains of men who had been felled, like oxen, with the butt-ends of the soldiers' muskets. Every one struggled to defend himself or to get away, and in the *mêlée* all who fell were immediately trampled to death by the rest. So desperate and savage did the fight become, that even the panic-struck and frightened pilgrims appear at last to have been more intent upon the destruction of each other than desirous to save themselves.

For my part, as soon as I perceived the danger, I had cried out to my companions to turn back, which they had done ; but I myself was carried on by the press till I came near the door, where all were fighting for their lives. Here, seeing certain destruction before me, I made every effort to get back. An officer of the Pasha's, who by his star was a colonel or *bin bashee*, equally alarmed with myself, was also trying to return ; he caught hold of my cloak, or bournouse, and pulled me down on the body of an old man who was breathing out his last sigh. As the officer was pressing me to the ground, we wrestled together among the dying and the dead with the energy of despair. I struggled with this man till I pulled him down, and happily got again upon my legs—(I afterwards found that he never rose again)—and scrambling over a pile of corpses, I made my way back into the body of the church, where I found my friends, and we succeeded in reaching the sacristy of the Catholics, and thence the room which had been

assigned to us by the monks. The dead were lying in heaps, even upon the stone of unction; and I saw full four hundred wretched people, dead and living heaped promiscuously one upon another, in some places above five feet high. Ibrahim Pasha had left the church only a few minutes before me, and very narrowly escaped with his life; he was so pressed upon by the crowd, on all sides, and it was said attacked by several of them, that it was only by the greatest exertions of his suite, several of whom were killed, that he gained the outer court. He fainted more than once in the struggle, and I was told that some of his attendants at last had to cut a way for him with their swords through the dense ranks of the frantic pilgrims. He remained outside, giving orders for the removal of the corpses, and making his men drag out the bodies of those who appeared to be still alive from the heaps of the dead. He sent word to us to remain in the convent till all the dead bodies had been removed, and that when we could come out in safety he would again send to us.

We stayed in our room two hours before we ventured to make another attempt to escape from this scene of horror; and then walking close together, with all our servants round us, we made a bold push and got out of the door of the church. By this time most of the bodies were removed; but twenty or thirty were still lying in distorted attitudes at the foot of Mount Calvary; and fragments of clothes, turbans, shoes, and handkerchiefs, clotted with blood and dirt, were strewed all over the pavement.

In the court in the front of the church, the sight was pitiable; mothers weeping over their children—the sons bending over the dead bodies of their fathers—and one poor woman was clinging to the hand of her husband, whose body was fearfully mangled. Most of the sufferers were pilgrims and strangers. The Pasha was greatly moved by this scene of woe; and he again and again commanded his officers to give

the poor people every assistance in their power, and very many by his humane efforts were rescued from death.

I was much struck by the sight of two old men with white beards, who had been seeking for each other among the dead; they met as I was passing by, and it was affecting to see them kiss and shake hands, and congratulate each other on having escaped from death.

When the bodies were removed many were discovered standing upright, quite dead; and near the church door one of the soldiers was found thus standing, with his musket shouldered, among the bodies which reached nearly as high as his head; this was in a corner near the great door on the right side as you come in. It seems that this door had been shut, so that many who stood near it were suffocated in the crowd; and when it was opened the rush was so great that numbers were thrown down and never rose again, being trampled to death by the press behind them. The whole court before the entrance of the church was covered with bodies laid in rows, by the Pasha's orders, so that their friends might find them and carry them away. As we walked home we saw numbers of people carried out, some dead, some horribly wounded and in a dying state, for they had fought with their heavy silver inkstands and daggers.

In the evening I was not sorry to retire early to rest in the low vaulted room in the strangers' house attached to the monastery of St. Salvador. I was weary and depressed after the agitating scenes of the morning, and my lodging was not rendered more cheerful by there being a number of corpses laid out in their shrouds in the stone court beneath its window. It is thought by these superstitious people that a shroud washed in the fountain of Siloam and blessed at the tomb of our Saviour forms a complete suit of armor for the body of a sinner deceased in the faith, and that clad in this invulnerable panoply he may defy the devil and all his angels. For this reason every pilgrim when journeying has his shroud with him,

with all its different parts and bandages complete ; and to many they became useful sooner than they expected. A holy candle also forms part of a pilgrim's accoutrement. It has some sovereign virtue, but I do not exactly know what ; and they were all provided with several long thin tapers, and a rosary or two, and sundry rosaries and ornaments made of pearl oyster-shells—all which are defences against the powers of darkness. These pearl oyster-shells are, I imagine, the scallop-shell of romance, for there are no scallops to be found here. My companion was very anxious to obtain some genuine scallop-shells, as they form part of his arms ; but they, as well as the palm branches, carried home by all palmers on their return from the Holy Land are as rare here as they are in England. This is the more remarkable, as the medal struck by Vespasian on the subjection of this country represents a woman in an attitude of mourning seated under a palm-tree with the legend "*Judea capta*," so there may have been palms in those days. I was going to say there must have been : but on a second thought it does not follow that there should have been palms in Judea, because the Romans put them on a medal, any more than that there should be unicorns in England because we represent them on our coins. However, all this is a digression ; we must return to our dead men. There were sixteen or seventeen of them, all stiff and stark, lying in the court, nicely wrapped up in their shrouds, like parcels ready to be sent off to the other world ; but at the end of the row lay one man in a brown dress ; he was one of the lower class—a muleteer perhaps, a strong, well-made man ; but he was not in a shroud. He had died fighting, and there he lay with his knees drawn up, his right hand above his head, and in his hand the jacket of another man, which could not now be released from his grasp, so tightly had his strong hand been clenched in the death-struggle. This figure took a strong hold on my imagination ; there was something wild and ghastly in its appearance, different from the quiet attitude of

the other victims of the fight, in which I also had been engaged. It put me in mind of all manner of horrible old stories of ghosts and goblins with which my memory was well stored ; and I went to bed with my head so occupied by these traditions of gloom and ignorance that I could not sleep, or if I did for a while, I woke up again and still went on thinking of the old woman of Berkeley and the fire-king, and the stories in Scott's "Discovery of Witchcraft," and the "Hierarchy of the Blessed Anngelles," and Caxton's "Golden Legende"—all books wherein I delighted to pore, till I could not help getting out of bed again to have another look at the ghastly regiment in the court below.

I leant against the heavy stone mullions of the window, which was barred, but without glass, and gazed I know not how long. There they all were, still and quiet : some in the full moonlight, and some half obscured by the shadow of the buildings. In the morning I had walked with them, living men, such as I was myself, and now how changed they were ! Some of them I had spoken to, as they lived in the same court with me, and I had taken an interest in their occupations : now I would not willingly have touched them, and even to look at them was terrible ! What little difference there is in appearance between the same man asleep and dead ! and yet what a fearful difference in fact, not to themselves only, but to those who still remained alive to look upon them ! While I was musing upon these things the wind suddenly arose, the doors and shutters of the half-uninhabited monastery slammed and grated upon their hinges ; and as the moon, which had been obscured, again shone clearly on the court below, I saw the dead muleteer with the jacket which he held waving in the air, the grimmest figure I ever looked upon. His face was black from the violence of his death, and he seemed like an evil spirit waving on his ghastly crew ; and as the wind increased, the shrouds of some of the dead men fluttered in the night air as if they responded to his call. The

clouds, passing rapidly over the moon, cast such shadows on the corpses in their shrouds, that I could almost have fancied they were alive again. I returned to bed, and thanked God that I was not also laid out with them in the court below.

In the morning I awoke at a late hour, and looked out into the court; the muleteer and most of the other bodies were removed, and people were going about their business as if nothing had occurred, excepting that every now and then I heard the wail of women lamenting for the dead. Three hundred was the number reported to have been carried out of the gates to their burial-places that morning; two hundred more were badly wounded, many of whom probably died, for there were no physicians or surgeons to attend them, and it is supposed that others were buried in the courts and gardens of the city by their surviving friends; so that the precise number of those who perished was not known.

When we reflect in what place, and to commemorate what event, the great multitude of Christian pilgrims had assembled from all parts of the world, the fearful visitation which came upon them appears more dreadful than if it had occurred under other circumstances. They had entered the sacred walls to celebrate the most joyful event which is recorded in the Scriptures. By the resurrection of our Saviour was proved not only his triumph over the grave, but the truth of the religion which he taught; and the anniversary of that event has been kept in all succeeding ages as the great festival of the Church. On the morning of this hallowed day, throughout the Christian world, the bells rang merrily, the altars were decked with flowers, and all men gave way to feelings of exultation and joy; in an hour every thing was turned into mourning, lamentation, and woe!

There was a time when Jerusalem was the most prosperous and favored city of the world; then "all her ways were pleasantness, and all her paths were peace;" "plenteousness

was in her palaces;" and "Jerusalem was the joy of the whole earth."

But since the awful crime which was committed there, the Lord has poured out the vials of his wrath upon the once chosen city; dire and fearful have been the calamities which have befallen her, in terrible succession, for eighteen hundred years. Fury and desolation, hand in hand, have stalked round the precincts of the guilty spot; and Jerusalem has been given up to the spoiler and the oppressor.

The day following the occurrences which have been related, I had a long interview with Ibrahim Pasha, and the conversation turned naturally on the blasphemous impositions of the Greek and Armenian patriarchs, who, for the purposes of worldly gain, had deluded their ignorant followers with the performance of a trick in re-lighting the candles which had been extinguished on Good Friday, with fire, which they affirmed to have been sent down from heaven in answer to their prayers. The Pasha was quite aware of the evident absurdity, which I brought to his notice, of the performance of a Christian miracle being put off for some time, and being kept in waiting for the convenience of a Mahometan prince. It was debated what punishment was to be awarded to the Greek Patriarch for the misfortunes which had been the consequence of his jugglery, and a number of the purses which he had received from the unlucky pilgrims passed into the coffers of the Pasha's treasury. I was sorry that the falsity of this imposture was not publicly exposed, as it was a good opportunity of so doing. It seems wonderful that so barefaced a trick should continue to be practised every year in these enlightened times; but it has its parallel in the blood of St. Januarius, which is still liquefied whenever any thing is to be gained by the exhibition of that astonishing act of priestly impertinence. If Ibrahim Pasha had been a Christian, probably this would have been the last Easter of the lighting of the holy fire; but from the fact of his religion

being opposed to the monks, he could not follow the example of Louis XIV., who having put a stop to some clumsy imposition which was at that time bringing scandal upon the Church, a paper was found nailed upon the door of the sacred edifice the day afterwards, on which the words were read—

“De part du roi, défense à Dieu
De faire miracle en ce lieu.”

The interference of a Mahometan in such a case as this would only have been held as another persecution of the Christians ; and the miracle of the holy fire has continued to be exhibited every year with great applause, and, luckily, without the unfortunate results which accompanied it on this occasion.

Ibrahim Pasha, though by no means the equal of Mehemet Ali in talents or attainments, was an enlightened man for a Turk. Though bold in battle, he was kind to those who were about him ; and the cruelties practised by his troops in the Greek and Syrian wars are to be ascribed more to the system of Eastern warfare than to the savage disposition of their commander.

He was born at Cavalla, in Roumelia, in the year 1789, and died at Alexandria on the 10th of November, 1848. He was the son, according to some, of Mehemet Ali, but according to others, of the wife of the great Viceroy of Egypt by a former husband. At the age of seventeen he joined his father's army, and in 1816 he commanded the expedition against the Wahabees—a sect who maintained that nothing but the Koran was to be held in any estimation by Mahometans, to the exclusion of all notes, explanations, and commentaries, which have, in many cases usurped the authority of the text. They called themselves reformers, and, like King Henry VIII., took possession of the golden water-spouts and other ornaments of the Kaaba, burned the books and destroyed the

colleges of the Arabian theologians, and carried off every thing they could lay hold of, on religious principles.

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After the fearful catastrophe in the Church of the Holy Sepulchre, the whole host of pilgrims seem to have become panic-struck, and every one was anxious to escape from the city. There was a report, too, that the plague had broken out, and we with the rest made instant preparation for our departure. In consequence of the number who had perished, there was no difficulty in hiring baggage-horses, and we immediately procured as many as we wanted; tents were loaded on some; beds and packages of all sorts and sizes were tied on others, with but slight regard to balance and compactness; and on the afternoon of the 6th of May we rejoiced to find ourselves once more out of the walls of Jerusalem, and riding at our leisure along the pleasant fields, fresh with the flowers of spring, a season charming in all countries, but especially delightful in the sultry climate of the Holy Land.—*By Curzon.*

ALONE ON THE SHORES OF GENESARETH.

THE FOUR EVANGELISTS.

THE APOSTLE PETER.

THE APOSTLE JAMES.

THE OTHER APOSTLES.

XLVI.

ALONE ON THE SHORES OF GENESARETH.

THE GALILEAN SEA—THE SOLITARY FIGURE—THE DELIVERER—THE WORDS OF
ISAIAH—JESUS—"MY FATHER"—"FOLLOW ME"—SIMON AND ANDREW—
JAMES AND JOHN—THE PEACEFUL LIFE CLOSES.

A BEAUTIFUL sea lies embosomed among the Galilean hills, in the midst of that land once possessed by Zebulon and Naphthali, Asher and Dan. The azure of the sky penetrates the depths of the lake, and the waters are sweet and cool. On the west stretch broad fertile plains; on the north the rocky shores rise step by step until in the far distance tower the snowy heights of Hermon; on the east through a misty veil are seen the high plains of Perea, which stretch away in rugged

mountains leading the mind by varied paths toward Jerusalem the Holy.

Flowers bloom in this terrestrial paradise, once beautiful and verdant with waving trees; singing birds enchant the ear; the turtle-dove soothes with its soft note; the crested lark sends up its song toward heaven, and the grave and stately stork inspires the mind with thought, and leads it on to meditation and repose.

Life here was once idyllic, charming; here were once no rich no poor, no high no low. It was a world of ease, simplicity, and beauty; now it is a scene of desolation and misery.

On the pebbly shores of this rippling lake walks a young man not yet thirty years old. Shall we, can we try to see him?

A smooth open brow; eyes of deepest azure from which shines the light of loftiest aspiration; a mouth of sweetest form, which whispers only pity and loving-kindness; a graceful but vigorous person—these can never fail to inspire with sympathy, and to excite regard.

Who is this solitary man, who walks in the evening light on the shores of the whispering sea?

Over his face comes a shadow of pain; already he has begun to suffer those sorrows which have not been equalled on earth; already the oppression of man by man has sent the iron to his soul; already the wretched and the outcast, the sick and the sorrowful have sent up a cry which has sounded in his ears; already his eyes, seeing the miseries of men, have wept bitter tears; already the selfishness, the oppression, the craft, the wickedness of the world have come like a shadow over his heart.

Can this be the anointed, the mighty one, the *Deliverer*, the great Prince who is to restore the throne of Israel to its glory?—who is to gather these outcast Jews from Egypt and Persia and Arabia and Syria—from every land under heaven,

and raise them again to their ancient power and splendor? Is this then the anointed one, whom every Jew in all the land longs for in his inmost soul, prays for in his heart of hearts? The longing, the hope, the aspiration is universal over all the land of Judea, for every man has read, or he has heard in the synagogues again and again, the words; he has seen in the watches of the night visions like those of Daniel—

“I saw visions and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before me—

And there was given him dominion and glory and a kingdom, that all *people, nations, and languages* should serve him; his dominion is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed.”

They have heard the words of Isaiah, rapt and extatic—

“O Zion that bringest good tidings, get thee up into the high mountains:

O Jerusalem that bringest good tidings, lift up thy voice with strength—lift it up, be not afraid, say unto the cities of Judah, behold your God!

Behold the Lord God will come with strong arm—

He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom and shall gently lead those that are with young—”

They looked for the glorious star, which was to shine before them—

‘Out of Jacob shall come a star,
Out of Israel shall rise a sceptre,
To smite the corners of Moab,
To destroy the children of Seth—
Out of Jacob he shall come
Who shall have dominion!’

Again the Glory of Israel, once the favorite of Jehovah, shall shine forth and possess the earth.

But is the hour at hand, is the Deliverer come? is this indeed he who shall make Israel king among kings?

Impossible! Incredible to any Jew!

It is indeed one Jesus, who walks here solitary by the rippling sea. But he is simply the son of Joseph a poor carpenter of Nazareth; poor himself and despised even by his own brothers, scorned by his own family. He too has read the inspired words, but he has heard within the divine voice telling him to go forth, 'to preach the glad tidings' to every creature, to relieve the oppressed, to comfort the fallen, to free the slave, to command men everywhere to obey the Law of God and to trample under foot their own selfishness and lusts; *to do to others as they wish others to do to them*. He has done it; he has commanded the rich to give to the poor, and in all things to become poor as he was, only so as to be rich in faith and the love of God.

They have laughed him to scorn.

He too has read from the scrolls of the synagogue the wonderful burning words of Isaiah:

"He is despised and rejected of men, a man of sorrows and acquainted with grief—

He hath borne our griefs and carried our sorrows—

He was oppressed, he was afflicted, yet he opened not his mouth—

He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth—"

But God is in his soul, not the God of the dark past, not the God of battles and of vengeance, but He who loves his creatures. In the midst of this beautiful scene, weak, rejected, lonely, this divine man uttered the words—which never before carried the love of God to every creature—

"MY FATHER!"

Rejected by his own family and friends, where is he—so full of Divine love, so ready to lay down his life to benefit his fellow-creatures—where is he to find that sympathy, where

that *love* which every soul seeks, which *The Father* has inspired, who is *Love* itself?

Not among the powerful, not among the great, the rich and the ambitious. No kings, no princes, no Cæsars, no High-Priests, no Pharisees, are to be his friends and disciples. His teachings touch them not. But among the weak, the lowly, the poor, the despised, the enslaved, to them his words are the *Voice of God*; they are to be his friends now and evermore.

He is their friend, and the Father is their friend: he will raise and strengthen them; by his help they shall bear all things, and at last sit down with him in his Father's kingdom. These are teachings which support, console, raise humanity—they shall last as long as the sun and moon endure—the poor and the miserable shall call him Blessed, for are not they too blessed by him?

The words of consolation and hope which he spoke to all human hearts, have made of this rejected Jesus an immortal friend—have inspired the world.

Walking by the shores of this peaceful sea, he longs for friendship, sympathy, love. Two poor fishermen, Simon and Andrew, are in their boat; they are wet and weary—they have toiled in vain. An inspiration tells him, these are your friends, these shall be your disciples. He looks with loving eyes, beckons them, says to them in a voice which thrilled their hearts:

“Follow me!”—

Immediately, without doubt, without thought, they forsook all and followed him—their Master. Then he saw two others fishing in a boat with their father—James and John—again he says:

“Follow me!”

They leave their father, come to him, and know their friend and Master.

Simon (or Peter as he was afterwards called) is full of enthusiasm, quick, and decisive. He at once accepts Jesus as

his Master, at once announces himself as ready to do his will. Jesus loves this man for his sincere, impetuous straight-forward *faith*; Peter well deserves it. Once he falters; at the last moment; and he fears and he flies, when Jesus arrives at the great danger—at the hour of death; then he too denies his Master; but, overwhelmed with the meanness and cowardice of his act, he goes away and weeps bitterly. With all this he deserves the love of Jesus; and through three years they live together as brothers, as friends, their hearts bound up with the bands of love.

James and John too are full of fire and passion—thenceforward they follow the Master to the end. Led away by their zeal and ambition, at times they forget the lofty and spiritual nature of their Master's kingdom, and long for the power and fame of an earthly reign with an earthly love. But the young John, with his ardent imagination, his tenderness of heart, his overflowing love, becomes the favorite of Jesus. How else could it be? for love creates love, and who can tell how infinite it may not come to be! This is one of the wonderful things of life. The heart not vitiated and hardened by selfishness, or paralyzed by despair, always longs for the love of other human hearts; not only longs for it, but sends out a divine ray which warms and inspires other hearts; so that love is the divine essence which must control the world, must make paradise possible, must bring heaven to earth.

Thus the love in the heart of Jesus touches, warms, electrifies the hearts of Peter and Andrew, of James and John, thus he touches the hearts of all mankind.

These four poor fishermen are his first disciples, shall be first among his apostles, shall keep alive the memory of their loved Master, and perpetuate it to all time. They are poor, they are young, they are ignorant; hopeless instruments to restore the power of the kingdom of Israel!

They cannot understand their Master's words, they always believe in the earthly glories which he is to secure them, they

look for an earthly throne with kings and crowns, and they aspire to be its princes. They even quarrel among themselves as to which shall be first in this coming kingdom.

Jesus sees this, knows this, but does he despise those poor friends because they cannot rise to the height of his idea, cannot understand the fulness of his love?

Not at all; he knows that they are not redeemed from their lower earthlier nature, and cannot see with the clear eye of faith; but the time shall come.

Then come to him Philip and Bartholomew, Thomas and Matthew, James and Jude, Simon and Judas—all drawn to him by the divine love which inspires his own soul. One of them we cannot here understand—he fell away, why? It is a mystery; we must leave it as we find it.

They are all poor, uneducated, powerless men; with these Jesus lives, with these he talks, with these he moves from place to place around the shores of the beautiful Galilean sea, teaching and inspiring the hearts of the people who everywhere flock to him. In the house of Peter is his home; Salome, the mother of James and John, loves him; from the boats of Zebedee and Simon he teaches the multitudes who flock to hear him, his simple beautiful, universal, truths which all can understand.

Their life is full of tenderness, simplicity; and wears a charm which cannot be equalled. Here all was peace and here his divine truth took deep hold of their hearts. It is a community where no man is master, where all are equals, all brothers, all friends.

But this peaceful life comes to its close. The Master must go up to Jerusalem, where there are priests and schools, and doctrines, and they are not those of Jesus. Thenceforth he is engaged in a ceaseless effort to make plain his truths to men. In Galilee, among the poor, the simple and loving he had been accepted—there he was heard and loved; but in Jerusalem, in the courts of the Temple, in the presence of the priests and

Pharisees, he is scorned and rejected. Still the people, the common people heard and loved him. This could not be permitted; these doctrines would destroy the power of the priests; he preached their destruction, and he was doomed on the heights of Calvary.

“It is finished!” and his suffering soul seeks again its Father in Heaven.

Then the Apostles awoke, then their eyes were opened, then they saw the beauty and majesty of their Master; then they went forth in every quarter to preach Jesus to the world; then were these poor ignorant men converted into lofty inspired souls who preached Christ crucified; then it was made clear to them, that God was love, and Jesus was his son.

C. W. E.



XLVII.

THE FOUR EVANGELISTS.

MATTHEW.

MARK.

LUKE.

JOHN.

THE FOUR EVANGELISTS.—This term is applied to the writers of the four Gospels which bear the names of Matthew, Mark, Luke, and John. But it was also used in the early Christian Church, to describe those who travelled from place to place, to preach ‘the Glad Tidings;’ while those who preached at home were called Pastors and Teachers. All four of the Gospels are supposed to have been written in the latter half of the first century; the first three about the middle, that of John toward the close.

MATTHEW, THE EVANGELIST AND APOSTLE, was born in Galilee, and was the son of Alpheus; but at what city or of what tribe is not known. He was a publican or tax-gatherer under the Roman rule, and it appears that his business was to collect the customs for all goods carried over the lake of Genesareth. It is likely that he being a Jew held but a subordinate position and that he was not a man of note or influence, was despised by the rigid Jews who yet looked for the deliverance of their nation. Sitting at the place where these customs were paid, Jesus saw him, and said to him, with a voice and a look which one would love to obey—

“Matthew, ‘Follow me.’”

There was no doubt, no questioning ; immediately he arose, left all and went with Jesus. Soon after, as we read, he gave Jesus a feast at his own house, at which was present a great company of publicans and others. We try to picture to ourselves the wonderful Jesus, sitting, talking, eating with these publicans, being like one of themselves, but the imagination can hardly master it.

We know little of Matthew except that through the short life of Jesus he was constantly with him, and was chosen one of the Twelve. He had every opportunity of knowing intimately the life and words of Jesus : and his gospel is believed to have been first written. It is supposed that it was written in Hebrew, or the then language of Palestine, Aramaic ; and that it, more than the other gospels, was addressed to the Jews. It is fuller than the others of allusions to Jewish manners and places, and it brings before the Jews with emphasis, the descent of Jesus from Abraham through the house of David. All this tended to disarm their prejudices, and to lead them to accept him as a Jewish prophet, as Messiah.

His narrative is clear and simple and it is full of the discourses of Jesus.

There are some remarkable things recorded by him which are not told by the other Evangelists, such as—the visit of the Magi—the flight into Egypt—the slaughter of the infants—the parable of the virgins—the resurrection of the saints at the crucifixion—the bribing of the Roman guard at the sepulchre.

It was long believed that he died a natural death, but it is stated by Socrates who wrote in the fifth century that he was martyred in Ethiopia ; by others in Persia.

MARK is called the second of the Evangelists.

It is not clear who he was, for we find in the Scriptures two of this name ; one the nephew of Barnabas, who attended Paul in many of his journeys, and was the cause of a sharp

contention between him and Barnabas ; the other the friend and interpreter of Peter, and who appears to have been with that Apostle at Rome. Whether they were one and the same person cannot now be certainly known, nor is it important to the interest or validity of the narrative he has left behind him.

It is generally admitted that he wrote in Greek, and that he derived his knowledge from the Apostle Peter, not from Jesus himself. Yet there are some facts favorable to Peter which he omits, some unfavorable which he alone has recorded ; among others the severe reproof he received from Jesus for not being willing to hear that the Christ must suffer. His book however contains mostly what is to be found in the gospels of Matthew and Luke, but it is less circumstantial than the former, and is not arranged in the same order as either.

The following passage in Eusebius appears to contain so probable an account of the occasion of writing this gospel, and comes supported by such high authority, that it may not be amiss to transcribe it : “ The lustre of piety so enlightened the minds of Peter’s hearers (at Rome), that they were not contented with the bare hearing and unwritten instruction of his divine preaching, but they earnestly requested Mark, whose gospel we have, being an attendant upon Peter, to leave with them a written account of the instructions which had been delivered to them by word of mouth ; nor did they desist till they had prevailed upon him ; and thus they were the cause of the writing of that gospel which is called according to Mark : and they say, that the apostle being informed of what was done, by the revelation of the Holy Spirit, was pleased with the zeal of the men, and authorized the writing to be introduced into the churches.” Clement gives this account in the sixth book of his institutions ; and Papias, bishop of Hierapolis, bears testimony to it. Jerome also says, that “ Mark wrote a short gospel from what he had heard from

Peter, at the request of the brethren at Rome, which, when Peter knew, he approved and published it in the churches, commanding the reading of it by his own authority."

LUKE, the third of the Evangelists, was for a long time the companion and friend of Paul. He appears to have been born at Antioch, and it is generally believed that he was a Gentile not a Jew. Some however have believed that he was a Jew, and that he was one of the seventy sent forth by Jesus to preach to all the world. But Luke himself does not pretend to have been a witness to the miracles or teaching of Christ, but to have his knowledge from others who had. He seems to have been a man of more learning than the other Evangelists, as his writings indicate.

The reason he has given for writing his gospel was that so many were pretending to tell of Jesus, who knew nothing. It is certain that Judea in the first century was full of scriptures professing to be lives of Jesus, some of which are of the most startling character, and some of which are still extant. Luke's purpose was to write a true account derived from the best sources, and he has thus given us his gospel, and also the Acts of the Apostles.

It is also held by many that Luke's gospel was written for the good of the heathen those not Jews, and that it is opposed to the Judaizing tendencies of the other gospels—indeed that it was inspired or was influenced by the teachings of St. Paul, who held that Jesus was sent to all the world, and was not the Messiah of the Jews alone.

It contains many incidents not found in the other books, such as the birth of John the Baptist, the Annunciation, the story of Jesus's knowledge at the age of twelve, the interview of Jesus with two of his disciples after the resurrection; also the parables of the rich fool, of Lazarus and the rich man, of the unjust judge, the barren fig-tree, and the Good Samaritan, as well as some others.

That he wrote in Greek is almost certain, as that was the

language in use at Antioch, where he was born and appears to have lived.

JOHN, THE EVANGELIST AND APOSTLE.—He and his brother James the Apostle, were fishermen upon the sea of Galilee. On the banks of this beautiful lake Jesus saw them mending their nets. He called them, saying—

‘Follow me!’

They instantly left all and went with him, and from that day were his devoted disciples. We read however that for a long time they both believed, in common with the other Jews, that the Messiah’s kingdom was one which should restore the Israelites to their old power and splendor, and that Jesus was to be the mighty king who was to revive their nation. They are represented as asking Jesus for positions of honor in this new kingdom, for which they were reprov-
ed.

John, James, and Peter were the three disciples who lived in most intimate communion with Jesus, and we find that these three were with Jesus when he brought Jairus’s daughter to life, when he was transfigured on the mount, and when he endured the Agony. John was the one of all, whom Jesus tenderly loved, and we find at the Last Supper he lay upon his Master’s bosom. The last words of Jesus expiring upon the Cross were spoken to him, and he seems to have been the only disciple present at the Crucifixion. So too he was the first to know of the resurrection, though—and it seems strange to us—he did not expect it; for ‘as yet he knew not the Scriptures, that Christ was to rise from the dead.’ He saw Jesus after the resurrection, and was a witness to the Ascension.

After this he preached in Jerusalem, and was thrown into prison by the Sanhedrim; when released he went out to preach to the Samaritans. At what time he was banished to the Isle of Patmos is not certain: some suppose in the time of the Emperor Domitian, others of Claudius, others of Nero. Neither is it known when he went into Asia Minor, but it is certain that he founded churches in Smyrna, Laodicea, Per-

gamos; and that in the latter part of his life he lived at Ephesus, where he died in the reign of Trajan, A. D. 100, at a great age.

The genuineness of John's Gospel has not been doubted, though serious questions, from time to time, have arisen about the others. It has always been a matter of speculation why John omits all account of the birth, the baptism, the temptation, the appointment of the Apostles, and other important facts, and deals so briefly with the journeys and predictions of Jesus. The opinion is strongly held that it was because the other three Evangelists had so fully written of these. John has been held to have written his Gospel to the Christians, not to the heathen or Gentiles, and that its purpose was to refute the Gnostics and other sects who had introduced their doctrines into the Christian churches. His Gospel therefore dwells more upon the spirituality and doctrinal teaching of Jesus, less upon his history and external life than the others.

Whether the Gospel was written at Patmos or at Ephesus is uncertain, but the weight of evidence is in favor of Ephesus.

XLVIII.

THE APOSTLE PETER.

THE "STONE"—FIRST OF THE TWELVE—NERVE AND DECISION—RASHNESS AND INCONSISTENCY—WEAKNESS AND COURAGE—CIRCUMCISION—PETER AND PAUL.

PETER.—The original name of this apostle was Simon, but Jesus changed his name to Cephas, a Syrian word signifying 'stone,' which in Latin is Petra; hence the name Peter, by which he is now universally known. Peter and his brother Andrew were also poor fishermen living on the sea of Genesareth; and Andrew had been a disciple of John the Baptist. By him Peter was first made known to Jesus. The two brothers spent a day with him, and then went back to their homes and their fishing. This was when Jesus was about twenty-seven years old. Of Peter's age we know nothing, but probably it was greater, as he had a house, a wife, and a mother-in-law living with him. So much only we know of his domestic life.

Shortly after the first meeting, Jesus was on the shores of the sea, and saw the two brothers, who had been out all the night on the lake and had caught nothing. He entered their boat and told Peter to throw in his net, which was immediately so filled with fish that they were obliged to call the boats of James and John to receive the great catch. At this Peter was amazed, and begged Jesus to depart from him,

protesting—‘I am a sinful man.’ But Jesus’s reply was simply—‘Follow me and I will make you fishers of men!’

Peter and Andrew forsook their nets and followed him.

It is not necessary to trace the history of Peter as it is given in the Gospels, but only to call attention to a few facts in his life, and a few of his most striking characteristics.

It is clear from all the accounts, that he was the one of all the twelve whom Jesus most relied upon, as a man of nerve and decision. That he was a man of this kind is evident from various circumstances, such as these. When Jesus came to them walking on the water, all were alarmed except Peter, who cried out—

“Lord, if it *be* thou, bid me to come to thee on the water.” Again, when Jesus asked them who *they* thought he was, Peter at once answered—

‘Thou art the Christ the Son of the living God.’ Again, when Jesus was apprehended by the guard, Peter it was who drew his sword and struck off the ear of one of the soldiers.

Peter was also one of the three (with James and John), who were admitted to their Master’s fullest confidence. He was present at the raising of Jairus’s daughter, at the Transfiguration, and at the Agony in the garden. Very many too of Jesus’s most striking speeches were made to him, and among them that one upon which the Roman Catholics build so strongly—

“Thou art Peter, and upon this Rock I will build my Church.”

Yet such was then the weakness and inconstancy of this man’s character, that when Jesus was a prisoner in the hands of the soldiers, he denied three several times that he had any knowledge of him. But then, when Jesus turned and looked upon him with grief—grief expressing Peter’s desertion and his own desolation, Peter was overwhelmed with remorse and went out and wept bitterly.

After the death and resurrection, Peter’s zeal and courage

were foremost. On the day of Pentecost, he it was who spoke converting thousands. And in many of the scenes of the history he seems to stand in the first rank of the Apostles, evidently so accepted by them, and again and again he was their spokesman and defender.

We come now to one of the curious facts in the life of Peter. Circumcision was a rite which the Jews held as vital to salvation, and evidently it was practiced among the Christian converts at Jerusalem. But Paul had preached Christ to the Gentiles, and had not asked circumcision of the converts. This created a dissension between him and some of the preachers sent out from Jerusalem; so then for the first time Paul went up to Jerusalem, and a council was held upon this point. After much disputing, Peter spoke strongly in favor of Paul's methods, and carried the day, so that Paul was sent out to preach Christ in his own way—the gospel of uncircumcision.

But notwithstanding this, some fourteen years after, when Peter came to Antioch, though at first he seems to have eaten with the Gentiles, afterward he refused to do so because of their uncircumcision. At this Paul rebuked him sharply, and reproached him for his intolerance and want of uprightness. (Galatians ii.)

The after history of Peter is not much known. He was recognized as the 'Apostle of the Circumcision,' Paul, as the 'Apostle of the Uncircumcision.' He is supposed to have confined his preaching mainly to the Jews who were scattered in various parts of Asia; and some think that in later years he went into Chaldea, and thence sent out his first Epistle, as he unites the Church of Babylon with him in his salutation.

It is generally believed that Peter was crucified at Rome, with his head downward, refusing to be crucified in the way his Master had been.

Neander thus refers to the tradition that Peter was crucified at Rome:—

“Although the origin of the story of the journey of the apostle Peter to Rome, and of his martyrdom there, may, in this way, be in some measure explained, yet the high antiquity of the tradition, which can be traced back to the very boundaries of the apostolic age, presents an objection of great weight to this hypothesis. Papias, the bishop of Hieropolis, who appeals to an oral tradition of an individual belonging to the apostolic age, the presbyter John, reports, that the Gospel of Mark was composed by the same person who accompanied Peter as an interpreter, for the purpose of preserving in writing what he had heard Peter narrate in his public addresses, and what had been impressed on his own memory. Now, it is evident that this account (whether it relates to that Gospel of Mark which is still extant, or to a lost original document of the evangelical history, which served for its basis) cannot be true in its full extent; for how can we suppose that Mark, the nephew of Barnabas, who, at all events, must have come, when young, to Jerusalem, and lived there in company with the apostles, could have first planned his evangelical narrative according to what he heard at a much later period, incidentally with the preaching of Peter? This account, therefore, is suspicious; but may it not be so far true, that Mark accompanied the apostle Peter to Rome, and acted there as his interpreter, for those persons who were familiar only with the Latin language? Yet, after all, it is difficult to explain how such could have existed so early, unless there had been a tradition that Peter had left the scene of his labors in the Parthian empire at a later period, and visited Rome,—especially since what Papias says rests on the report of a man in the apostolic age.”

XLIX.

THE APOSTLE JAMES.

"THE LESS" AND "THE JUST"—BISHOP OF JERUSALEM—KILLED IN A TUMULT—
NEANDER'S VIEW.

HE was called the Less and the Just. He was the author of an Epistle, which is now a part of the Canon. In the Acts, and in some of the Epistles, he is mentioned with great distinction. So great was his prudence, justice and discretion, that he was appointed by the other Apostles to preside over the Church at Jerusalem. He discharged these duties so well, so honorably, that he was called James the Just. By the early writers he was called The Bishop of Jerusalem, and we find him presiding at the great Council of the Circumcision, and giving the decision which is recorded in the 25th chapter of Acts.

He was killed in a tumult at Jerusalem, in the year 62, which had been raised by some unbelieving and riotous Jews.

We prefer to give here what has been so well written by Dr. Neander, rather than attempt any thing less valuable.

"As along with that unity of the spirit which proceeded from Christ, we have observed an important difference existing in the forms of its representation among the apostles, so the apostle Paul, and that James who was known as a brother of the Lord, present the most striking contrast to each other, whether we regard their natural peculiarities, their Christian

conformation, or the sphere of their labors. In Paul, Christianity is exhibited in its most decided self-subsistence, freed from the preparatory garb of Judaism; while James represents the new spirit under the ancient form, and we may observe in him the gradual transition from the old to the new. Hence Paul and James mark the two extreme limits in the development of Christianity from Judaism; as Paul was the chief instrument for presenting Christianity to mankind as the new creation, so was James for exhibiting the organic connection of Christianity with the preparatory and prefiguring system of Judaism. After the martyrdom of the elder James, who was a son of Zebedee and brother of John, only one very influential person of this name appears in the Christian history, who stood at the head of the church at Jerusalem, and under the titles of *the Brother of the Lord*, and *the Just*, was held in the highest esteem by Christians of Jewish descent. But from ancient times it has been doubted, whether this James was, strictly speaking, a brother of the Lord, that is, either a son of Joseph by a former marriage, or more probably a later son of Mary, and therefore a different person from the apostle the son of Alphaeus, or whether he was in a general sense a relation of Jesus, a sister's son of Mary, a son of Cleopas or Alphaeus, and accordingly identical with the apostle of this name.

If we put together all that is handed down to us in the New Testament, and in other historical records, the most probable result of the whole is, that this James was one of the brethren of Christ. Thus it appears how very much the course of his religious development was distinguished from that of the apostle Paul. The latter, during the life of Christ on earth, was at a distance from all personal outward communication with him, and learnt to know him first by spiritual communication. James, on the contrary, stood in the closest family relation to the Redeemer, and from the first was present with him during the whole of his earthly development; but it was

exactly this circumstance which contributed to his being more slow to recognize in the son of man the Son of God; and while he clung only to the earthly appearance, he was prevented from penetrating through the shell to the substance. Paul, by a violent crisis, made the transition from the most vehement and unsparing opposition to the gospel, to the most zealous advocacy of it. James gradually advanced from a Judaism of great earnestness and depth, which blended with a faith that constantly became more decisive in Jesus as the Messiah, to Christianity as the glorification and fulfilling of the law.

There is probably some truth in what is narrated by the Christian historian Hegesippus, that this James led from childhood the life of a Nazarene. If we consider what an impression the appearances at and after the birth of Christ, and the conviction that the first-born son of Mary was destined to be the Messiah—must have left on the minds of the parents, it may be easily explained how they felt themselves compelled to dedicate their first-born son James to the service of Jehovah in strict abstinence for the whole of his life. To this also it might be owing that the freer mode of living which Christ practised with his disciples was less congenial to him; and from his strict, legal, Jewish standing-point, he could not comprehend the new spirit which revealed itself in Christ's words; many of these must have appeared to him as 'hard sayings.' Proceeding from the common Jewish standing-point, he expected that Jesus, if he were the Messiah, would verify himself to be such in the presence of the people by signs that would compel the universal recognition of his claims, by the establishment of a visible kingdom in earthly glory. By the impression of Christ's ministry he became indeed excited to believe, but the power of early habit and prejudice always counteracted that impression, and he found himself in a state of indecision from which he could not at once free himself. Only half a year before the last sufferings of Christ we find him in this vacillating condition, for John does not in this

respect distinguish him from the other brethren of Jesus, with whom this was certainly the case. But after the ascension of Christ, he appears as a decided and zealous member of the company of disciples. We see how important the Saviour deemed it to produce such a faith in him by his honoring him with a special appearance after the resurrection, whether this was occasioned or not by his having expressed doubts like Thomas. This James obtained constantly increasing respect in the church at Jerusalem.

Every feature of his character which we can gather from the Acts, from Josephus, and from the traditions of Hegesippus in Eusebius, well agrees with the image of him presented in the Epistle that bears his name. By his strict pious life, which agreed with the Jewish notions of legal piety, he won the universal veneration, not only of the believers among the Jews, but also of the better disposed among his countrymen generally: on this account he was distinguished by the surname of the Just; and, if we may credit the account of Hegesippus, he was viewed as one of those men of distinguished and commanding excellence who set themselves against the corruptions of their age, and hence was termed the bulwark of the people. According to the representations of this writer, he must have led a life after the manner of the strictest ascetics among the Jews. The consecration of his childhood had already introduced him to such a mode of life, and we might suppose that he had already won by it peculiar respect among the Jews, if it were not surprising that no trace can be found of it in the gospels, no marks of special distinction awarded to him by his brethren. At all events, he might afterwards avail himself of this ascetic strictness as a means of attracting the attention of the multitude to his person, and thereby to the doctrine he published. This mode of life, considered in itself, provided its value was not rated too high, was by no means unchristian."

L.

THE OTHER APOSTLES.

ANDREW, HIS CALLING AND DEATH—JAMES, BOANERGES, IMPETUOUS, PUT TO DEATH, BROTHER OF JESUS—PHILIP, NOT INTIMATE WITH JESUS—BARTHOLOMEW, AN ISRAELITE INDEED—THOMAS, SLOW BUT TRUE, IN PERSIA AND CHINA—LEBBEUS, OR JUDE—SIMON—JUDAS ISCARIOT, THE TREASURER, WHY CHOSEN, THE BETRAYAL, HIS NAME NOW.

OF these we know so little that we must group what is known into a brief space.

ANDREW.—Of him almost nothing is known. He was the brother of Peter, was a disciple of the Baptist, and was present at the baptism of Jesus, of whom he had told Peter, and brought him to see Jesus. He is incidentally mentioned in the Scriptures on a few occasions, and we find him at one time asking curiously of the Master, when the destruction of the Temple should be? The answer is recorded in full in the 13th chapter of Mark. It is believed that Andrew suffered martyrdom in Russia, whither he had gone to propagate Christianity. This belief obtains some confirmation from the fact, that peculiar reverence is paid to Andrew by the Greek Church, which is the national church of the Russian Empire.

JAMES, the son of Zebedee.—This apostle was the brother of John, and both of them were fishermen on the Sea of

Galilee or Genesareth, where Jesus first saw them, and commanded them to follow him. We know nothing of him for nigh a year after this event, when he was called to be one of the twelve.

Both he and his brother were then spoken of by Jesus as Boanerges, sons of thunder; perhaps owing to their impetuous fiery dispositions. We are always tempted to wonder whether this name was an expression of humor on the part of the Master; if so, it is the only one recorded in his short and wonderful career. That they had this impetuous spirit is indicated by their entreating their Master to call down fire from heaven, to destroy the uncivil Samaritans, who refused to receive them; by their ambitious request that they should receive high places in the kingdom he was about to establish.

James was clearly one of the first of the apostles, in the estimation of Jesus, as he was one of the three who were present at the miracle of the raising of Jairus's daughter, at the Agony in the garden, at the Ascension. Then for a long time he disappears from our knowledge, and, indeed, is not known until about the year 44, when he was put to death at Jerusalem, by Herod Agrippa, grandson of Herod the Great, to please the vindictive Jews.

One of the Jameses is spoken of by Paul as the 'Brother of our Lord.' Just what this means we cannot decide, but if a brother by blood is meant, it would seem that it must have been James the son of Alphaeus.

PHILIP, one of the earliest disciples, was a native of Bethsaida, in Galilee. No incidents of note are recorded of him. From the few occasions where he is mentioned, we can infer that he was not one of those most intimate with Jesus, as he prefers his request through Andrew, and not directly to Jesus. On another occasion the Master clearly reproves him. He

lived a comparatively quiet life in Phrygia, and died a natural death.

BARTHOLOMEW.—There is reason to believe Bartholomew to be the same as Nathanael, one of Jesus's first disciples. If so, the Master's opinion of him was said in the few significant words—

“Behold an Israelite indeed, in whom is no guile!”

THOMAS.—He is supposed to have been born at Antioch. What we know of him is from the Gospel of John. He appears to have been a man slow to believe, seeing every difficulty, ready to see the dark side. When Jesus determines to go to Judea, Thomas said to the others—

“Let us also go, that we may die with him.” There was no hope. When at the Last Supper Jesus spoke of his departure, Thomas, ever doubting, said—

“We know not whither thou goest, and how can we know the way?”

At the Resurrection he did not believe what they told him. But when he saw Jesus he exclaimed—

“My Lord and my God!”

Then conviction seemed to overwhelm him. He fully believed.

The early traditions represent him as preaching in Parthia or Persia.

The Nestorians of Persia profess to have derived their religious belief from this apostle, and the evidences which they offer in support of this belief are better than the majority of traditions. He is supposed also to have carried the gospel as far east as the Chinese Empire.

LEBBEUS, or JUDE, was a brother of James the Less. Of him we know almost nothing, neither when he was called, nor when he died, nor where he preached.

SIMON, the Canaanite. He was also called Zelotes. Nothing is known of him, except that he was one of the Twelve, and that he was crucified by the Roman emperor Trajan.

JUDAS, called Iscariot. The name Judas was common among the Jews, and, indeed, one other of the disciples bore the same, Jude, or Lebbeus. Why this Judas was surnamed Iscariot is not known, though it is supposed to have been from some town or district whence he came.

Nothing is told of him after his selection as one of the Twelve until he was appointed to carry the purse. When Jesus and his disciples began to be known, various gifts of money were made to them by the generous and good, which money was applied not only to relieve their own necessities, but also those of the poor and wretched who came in their way.

Judas was appointed to receive and distribute this money, but the reasons why are not given. We may suppose that his gifts in this way entitled him to the responsible post. It is not to be concluded, therefore, that he was superior in class or education to the other apostles. All were uneducated men, belonging to the peasant or lower class.

What Judas was before he committed his crime we may not know, for it must be borne in mind that the histories were written long after the event, and when horror of the deed colored the minds of the writers. But nothing is told of him as a speaker or doer in any way, only as the holder of the money.

It has always perplexed the minds of the learned and the pious to determine why Jesus should have chosen him one of the Twelve, knowing he was to betray him. The mystery has never been solved.

Neither have we recorded the motive which induced him to betray Jesus, except the statement that he sold his knowledge for thirty pieces of silver. This whole statement is a

mystery, for Jesus had been for a long time walking and teaching openly among the Jews, and there would seem to have been no difficulty at any time in seizing him. It might have been possible that Judas was to give some evidence by which Jesus was to have been convicted as a false teacher, or a worker of false miracles, except for the fact that his witness seems not to have been used.

The mind of man has sought for other motives than cupidity, and has suggested—

That he was moved by vindictiveness, because he had been reprov'd by Jesus—by jealousy in that he was not a foremost disciple—by a wish to test the Master's power to escape his own death—by a subtle plan to force on the hour of the triumph of the Messianic kingdom—and, lastly, that he believed the pretensions of Jesus unfounded, and wished to end them.

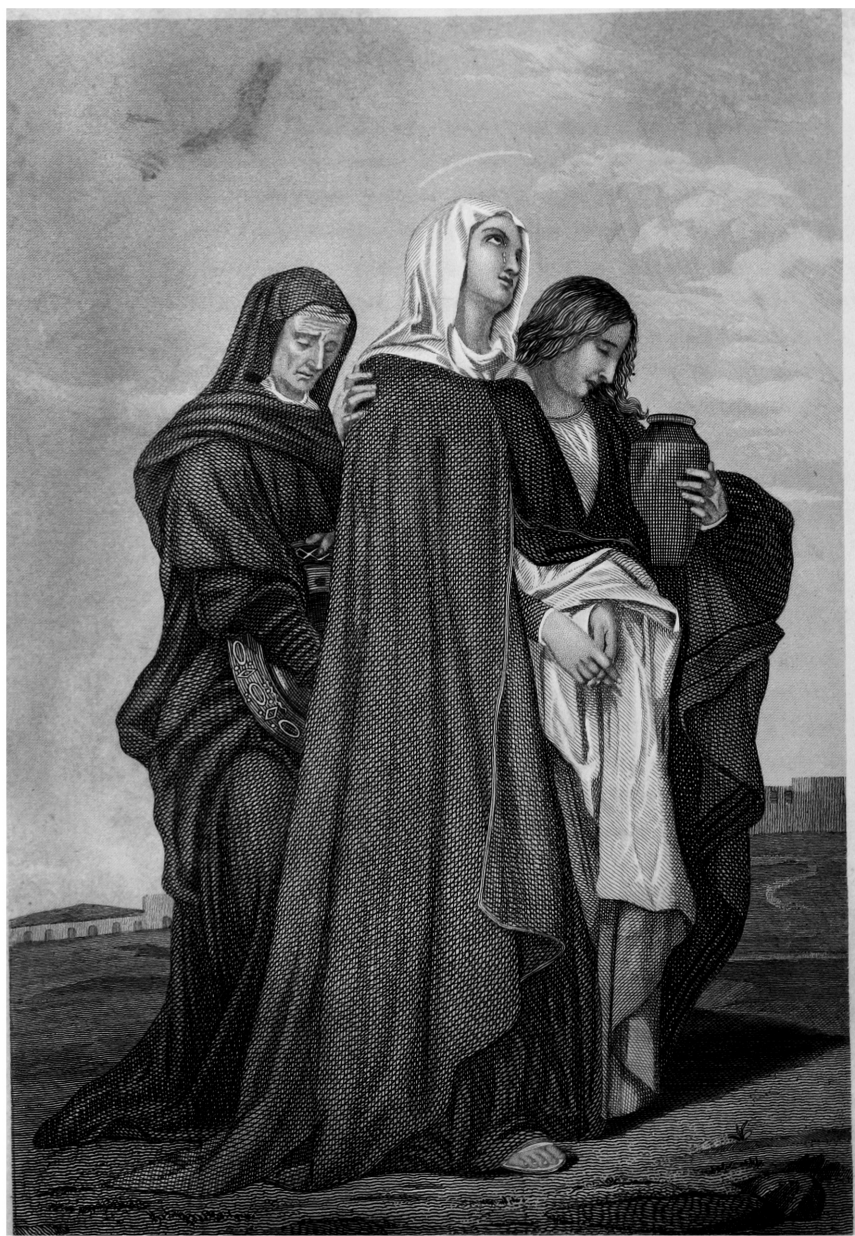
These are speculations, and we cannot decide between them.

The accounts given show that after the fatal result the man was overwhelmed with shame and remorse, so that he hurled back the money and went and killed himself. This would indicate that, however base or venal Judas may have been, he was not so hardened and brazen a villain as humanity has too often produced.

His name is now in all Christian lands a synonym of treachery and base ingratitude.

APOSTLES AMONG THE JEWS.—It would seem that after the Jews became scattered into all lands, they were accustomed to turn their eyes toward the ‘Holy City,’ and to make collections of their ‘tenths’ and ‘first fruits,’ which were sent to the head of the nation for the use of the priests. But, to secure these offerings, it appears, from the work of the Abbé Fleury, that the chief of the nation sent out senators at certain times, who were called *Apostles*, that is, envoys. They went through the provinces visiting the synagogues, and had authority over the elders and ministers there; and having gathered together these religious taxes, it was their business to carry them back to the Patriarch at Jerusalem. Before the destruction of Jerusalem, some of the heads of the nation resided in the various provinces, and judged the Jews by their own law. These were called Ethnarchs, and some of them were famous, as, for instance, those of Egypt.

In Judea the Jews were governed by a council of seventy-two elders, called the Sanhedrin or Sanhedrim, from a Greek word, signifying an assembly of councillors; and these are the ‘Elders of the people’ mentioned in the New Testament. In every synagogue, also, there was a head or ruler. There were also priests or elders, and deacons or servants, whose business it was to take care of the synagogue and the holy books. There were also Judges in every city, who decided between man and man: the judgment-seat was usually in the gate of the town.



LI.

THE WOMEN WHO KNEW JESUS.¹

THE SISTERS OF BETHANY.

THE WOMAN OF SAMARIA.

THE WOMAN WHO WAS A SINNER.

MARY MAGDALENE.

THE SISTERS OF BETHANY.—Among the devout women of the Gospel times, who ministered to our Lord, we read of two sisters whom he condescended to honor with his gracious friendship; of whom it is specially said, “Jesus loved Martha, and her sister, and Lazarus, their brother.” These three comprised a family who dwelt at Bethany, and whose dwelling was consecrated by the Divine presence of the Redeemer as their frequent guest. Oh! happy family that had such a friend! Oh! hallowed dwelling that had such a visitant!

It has reasonably been conjectured, that Martha was the eldest of this family, and, therefore, presided over the domestic arrangements; and also that Lazarus was the youngest; and as he was evidently a believer in our Lord, honored by his special and tender love, and yet did not follow Him publicly as a disciple, it has been thought that he was afflicted with weak health, and thus prevented joining in the sacred train who followed the Redeemer’s footsteps.

¹ By Clara Lucas Balfour.

The village of Bethany was situated near Jerusalem, in a lovely retired spot at the base of Mount Olivet. And the first introduction we have to these sisters is an account of our Lord's visiting them. "Now it came to pass, as they went, that they entered into a certain village; and a certain woman named Martha, received them into her house.¹ The history of this visit has given rise to much misapprehension in reference to the character of Martha. Some have ventured to suppose that she was a narrow-minded woman, so absorbed in the petty details of her domestic duties, that she had no relish for the Redeemer's teaching, no soul to appreciate his words; no spirituality to rise superior to the earthly cares and troubles of the passing hour. This conclusion is as unjust as it is superficial. The fact that our Lord loved Martha, is the highest evidence of her spiritual excellence; that her house was open to Him and his disciples, is a proof of her generous hospitality; that she cared for the wants of her guests herself, demonstrates her active benevolence; that she labored to promote the comfort of others at the sacrifice of her own ease, shows she was completely free from the vice of selfishness. * * * *

Martha, the diligent, the hospitable, the careful, the active Martha, was ministering to the physical wants of the company gathered in her house. It is exceedingly probable there was a very numerous assembly. Our Lord had very recently called and sent out a great number of disciples; these had, many of them, returned to Him again, after their labors in different places;² and it was immediately after delivering to them one of His divinest parables—the good Samaritan—that Jesus, attended by them, went to Bethany and entered Martha's house. The care of this generous woman was immediately exercised on behalf of the guests, and it is quite probable her active zeal for their wants shut out meditation from her mind. It is well worthy of remark, that

¹ Luke x. 38.

² Luke x.

the Saviour did not expostulate with Martha about her careful and laborious hospitality, until the anxiety of her spirit hurried her into error. While she was "cumbered with much serving," laudably desirous to promote the comfort of all, her anxious eyes alighted on the still, thoughtful face of the adoring Mary. She was instantly filled with the desire that Mary should be similarly engaged with herself; that she should manifest her love by the same course of action; and in the haste, which was a characteristic of her active temperament, she falls into the impropriety of appealing murmuringly to the Redeemer. "Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me." There was certainly anger, as well as presumption, mingled in Martha's precipitate remark. She forgot for a moment to whom she spoke; and what was the cause of Mary's quitting for a while all domestic cares. It is the peculiar failing of active practical people, that they sometimes do not give themselves time to think. Had Martha thought, she would have known that it was the best mode of dividing the attention of the family to their guests; that while one sister served the disciples, the other should devote her undivided attention to the Master of the Assembly. The error of Martha, therefore, was not in her much serving, but in her hasty murmuring at her sister; reflecting by implication even on the Redeemer himself, "Dost thou not care?" This precipitate spirit called down our Lord's gentle rebuke, "Martha, Martha, thou art careful and troubled about many things;" there is tenderness as well as force in the repetition of the name—it is the earnest remonstrance of love, regretting that so many minor things should have power to trouble her, and disturb the equanimity and benevolence of her spirit; and then our Lord continued, "But one thing is needful;" that is, care, trouble, anxiety, all should merge in one unquenchable desire for the "inheritance that fadeth not away."

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The next time these excellent sisters are presented to our attention is in connection with one of the most stupendous miracles our Saviour wrought; and it is interesting to observe in that affecting narrative, though from the pen of another Evangelist,¹ how the characteristic peculiarities of each sister are exhibited on the occasion. It is still the active Martha and the contemplative Mary. Lazarus, their brother, is sick, and the sisters, having probably tried every ordinary means for his recovery, sent to Jesus the pathetic message, "Lord, behold, he whom thou lovest is sick." The Redeemer knew that the event of this sickness would be to the glory of God, and therefore, somewhat to the surprise of his disciples, He remained two days in the place where He was after having received the message. At the conclusion of this time, our Lord said, "Let us go into Judea." To this the disciples, however, remonstrated by saying, "Master, the Jews of late sought to stone thee, and goest thou thither again?" The Redeemer answered their objection, and assigned as a principal reason for the journey, that Lazarus was dead, referring to some mighty work that should be effected in consequence. It shows the estimate in which the Saviour held Lazarus, that He should speak of him to the disciples by the dear, familiar term, "Our friend;" and it evidences the love generally felt by the disciples towards Lazarus, that Thomas, on hearing of his death, should exclaim, in the abandonment of grief, "Let us also go, that we may die with him!" It seemed as if the fine qualities of each sister must have met in the brother, and won all hearts.

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The hallowed narrative of the mighty events that followed at the grave of Lazarus is familiar as household words to all; while the brief statement—so comprehensive in its brevity, so noble in its simplicity, so tender in its pathos—"Jesus wept!" is a record that has thrilled all hearts, and every Christian

¹ John xi.

mourner has felt an interest in those tears: they fill the heart with a warm gush of tenderness; they bring Jesus beside every believer's grave; they recognize him as sorrowing over every bereavement of his faithful followers. Some may say, "Why did he weep when he came to remedy their affliction, to turn their sorrow to joy?" He wept for the suffering that Lazarus must have passed through, he wept for the anguish that the sisters felt. And thus it is even now; he sees our tears, and knows that we often weep when a speedy deliverance is at hand; that events which are for the glory of God and the benefit of man, are received by us with affliction and anguish: we mourn at we know not what; yet, though he sees the end from the beginning, knows what is for our real good, and orders all things accordingly, he compassionates our immediate sufferings; he doth not willingly afflict, but "like as a father pitieth his children, so the Lord pitieth them that trust in him." The tears of Jesus flow for even the temporary afflictions of his people. Oh, what a faith is ours! how encouraging and preserving in the time of happiness! how soothing and sublime in the hour of sorrow!

At the grave we find each sister acting in conformity with the leading peculiarities of her respective character. Martha speaks of the time her brother had been dead, of the awful change that must have taken place in the beloved remains; her practical mind dwells on matter-of-fact details, until Jesus recalls to her recollection his promise,—“Said I not unto thee, if thou wouldest believe thou shouldest see the glory of God?” We do not hear that Mary uttered a word; we can imagine her looking on with profound awe and reverence, as that solemn voice resounded through space, and was answered from the mansions of the dead. We can feebly imagine both sisters prostrate with speechless wonder and gratitude, when “the that was dead came forth.” It was no time for words, but a moment that concentrated the emotions of a lifetime,

"an ocean in a tear," "a whirlwind in a sigh." They must have felt what the poet has so beautifully indicated :—

—— "I lose myself in Him,
In light ineffable ; come, then, expressive Silence,
Muse his praise."

This is not the final mention of the favored household of Bethany. Time passes on, and Jesus again visits that secluded village ; this time He and his disciples are the guests of Simon the Leper. The reunited happy family are there also. A supper is made, and Martha, the ever-careful, the ever-active Martha, served ; Lazarus, he who of all the human race had dwelt longest in the region of the dead, sat at the table with our Lord. No wonder that many of the Jews were gathered there, that they might see one who had been released from the icy bondage of the king of terrors, and restored to life and life's enjoyments. No wonder that the prejudiced and malignant priests, hardened in unbelief, "consulted that they might put Lazarus to death," as well as his Lord. The minds that were not convinced by such a manifestation, must have been utterly reprobate—"earthly, sensual, devilish." Mary had her part in this great assembly, and her deportment was, as ever, conformable with her enthusiastic, meditative character. Jesus was her one object of contemplation and reverence ; where he was she saw him only. And on this occasion, obtaining a place near him, while he sat at meat,¹ and having "an alabaster box of very precious ointment," she anointed her Lord with it, pouring it on his sacred head, and also on his feet—those feet that were so prompt to move in succoring the distressed, that "went about doing good," that had stood at her brother's grave—and, in the enthusiasm of her womanly tenderness, heedless of the wonder, the sneers, or the misconception of those around, when she had anointed him, she

¹ See Matthew xxvi. and John xii.

wrapped her hair about those hallowed feet, twined it as close as her love and faith were bound around his person and offices. "And the house was filled with the odor of the ointment." It was a grateful, as well as a pious and generous offering; the purity of heart which dictated the deed made it come up with a sweet savor to the Lord; he received the homage of his tender worshipper with an infinite complacency. Very different was the feeling in some of those who stood around.

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These admirable sisters, so finely contrasted—alike in principle, yet differing in temperament and manner—furnish a peculiarly instructive lesson. They teach us that excellence is of varied kinds; that we have no right to expect uniformity of manifestation. They show us also that the great error of active temperaments is rashness and want of thought; of meditative characters, a brooding, sombre tone of mind; each evil is to be specially avoided; and perhaps the highest perfection of character that human beings by divine grace can attain is, when the contemplative and the practical unite in one individual: a profound mind to think, a ready, active power to practise;—this is a model which, though few perfectly arrive at, all would do well to strive after.

THE WOMAN OF SAMARIA.—Among the many harsh prejudices which the holy system of the Gospel was designed to root out, none is so successfully exposed as the spirit of stern, contemptuous judgment against our weak and erring fellow-mortals, and an overweening estimate of ourselves. We are taught by that pure and benevolent system, to discriminate between sin and the sinner; while we are to shun and hate all evil, we are to compassionate and labor for the reclamation of evil-doers. In all our dealings with the erring, we are to be actuated by a desire for their real good, and never by a spirit of revenge. This principle is to be fostered as much from

humility as from benevolence. We are to look within at our own failings, to be admonished by our secret sins, and to recollect our many privileges above others, and probable freedom from temptation, as motives to a charitable construction of the conduct of those who have been tempted beyond our experience, and probably beyond our resistance.

Our great Exemplar left us an unmistakable lesson on this important part of Christian practice. "He came not to call the righteous" (in their own estimation), "but sinners to repentance." Hence the accounts of the woman of Samaria, and of the woman of Nain, who was a sinner,—are both full of the deepest interest and most important instruction; while the lesson conveyed in the sacred narrative, in reference to these individuals, is valuable to all readers, it is especially instructive to women. There are some sins that women feel, and very properly, a great indignation against; sins that have a tendency to degrade their sex,—to lower the standard of female purity, and to humiliate womanhood. If contempt and abhorrence were confined to sins against purity and propriety, and if righteous indignation was felt against the heartless tempters of female virtue, who lure only to destroy, the feeling would be just and laudable. But, unhappily, the sin is not sufficiently guarded against by careful reserve of manners and strict purity of heart; and the betrayer is not reprobated; but the hapless individual who falls a victim to depraved social customs, to her own heart, or to the deliberate treachery of the destroyer, is made to endure not only the sorrow and suffering that must be an inevitable penalty, but scorn, contempt, and utter repudiation. According to some notions, tears cannot wash away her sin,—repentance opens no door of hope,—she is shut out of society, and forbidden to attempt to re-enter it. This has the effect of hardening the heart of some sinners, and driving others to despair. Woman is verily guilty towards her sister woman in this particular. It would correct many errors on this and all questions of morals, if we

came to "the law and to the testimony" of the great Teacher for instruction. * * * *

The way in which our Lord alludes to the domestic character of this woman marks his sense of its revolting nature, yet, he shows his compassionate sympathy for the individual. He does not rebuke or revile her, but calls her thoughts from earthly and sensual pursuits to the beauty of spirituality, the sublimity of truth. He tells her of the character of God, and shows that there must be an affinity (however great the disparity) between the worshipper and the worshipped. In the midst of all her degradation, the heart of this woman was not utterly seared; she had felt the bitterness of remorse—the struggle with convictions; she knew too much of good to be happy in evil—she possessed a mind

"Not all degraded,
Even by the crimes through which it waded."

Hence her restless, inquiring, arguing spirit. Any thing is better than supineness—the guilty who sink down to the level of their deeds, uninquiring, listless, are in the most hopeless state of moral degradation.

It is recorded that the disciples marvelled our Lord should talk with the woman of Samaria, though they did not presume to make any observation. They were even yet full of their national prejudices. Can we wonder that the best people should be so very partially sanctified, when we see that even those who had daily opportunities of witnessing our Lord's gracious works, and listening to his words, should have retained so much of earth about them? Truly, the conflict between flesh and spirit is inconceivably mighty, and none gain the victory in the strength of unaided human nature.

THE WOMAN WHO WAS A SINNER.—Lower in the scale of social, if not of moral degradation,—for man makes distinctions unrecognized by God,—was that poor woman of the city

of Nain, whose repentance is so affectingly recorded in the Gospel. Yet from both instances we learn a similar lesson of charity and forbearance. Perhaps the most impressive part of this instructive lesson is, the fine contrast of character that is presented to our contemplation. Our Lord was invited to the house of a Pharisee, and sat at meat with him. The many wondrous works that Jesus had recently wrought, particularly raising the widow's son in that very city, would naturally attract a great concourse of persons, and these, following his footsteps, entered even into the house of the Pharisee. This would account for the otherwise strange circumstance of a woman of the class evidently indicated, obtaining admission into the proud, self-righteous Pharisee's dwelling.

There is something exquisitely pathetic in the description given of the lowly, reverential, tender homage offered by this contrite suppliant. As Jesus reclined on the couch, according to the custom of the times, his face leaning towards the table, she "stood at his feet behind Him weeping." The lowliest place!—not daring to look upon his serene brow, crouching in deep humility behind her Lord and Master, her tears in copious streams flowing over his sacred feet, and wiped off as they fell with the hair that spread like a veil over her blushing brow and heaving bosom. The feet were not withdrawn from their bath of penitential tears, and she, unused to such gentleness and condescension—she, the despised, the degraded, an outcast from all sympathy—ventures to kiss those holy feet in the abandonment of her deep feeling. This act, and her whole demeanor, roused the censorious scorn of the Pharisee, who not only despised the poor penitent, but, arguing from his own self-righteous, rigid spirit, he doubted the character of the Redeemer, saying within himself, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." Jesus knew the unspoken thought, and immediately entered on a remonstrance

with his host. It seems, the Pharisee, thinking more probably of himself than of his guest, and having invited our Lord more from curiosity than genuine hospitality, had abated somewhat of the courtesy usually shown to guests. The Saviour, anxious to convince his reason in the first place, before appealing to his feelings, speaks the parable of the five hundred pence and fifty pence debtors. "And when they had nothing to pay," the creditor "frankly forgave them both. Tell me, therefore, which of them will love him most?" The answer was obvious; could not be avoided. "I suppose that he to whom he forgave most." Then followed the application of this reasoning. "Seest thou this woman? I entered into thine house; thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much." And as if to ratify this blessed assurance, our Lord repeated this forgiveness to the contrite mourner. "Thy sins are forgiven:" and again, his compassion being infinite, He reassures the trembling penitent—"Thy faith hath saved thee; go in peace." What a memorable lesson throughout all time to the cold, proud, self-righteous heart! What! the outcast received? the sinner pardoned? while haughty Self-complacency, pointing its mocking finger and uttering its sharp censure, is left to the filthy rags of its own boasted superiority? Even so; and it becomes us, if we would avoid the condemnation of the Pharisee, to avoid his censorious spirit. A gifted daughter of our land has with exquisite womanly feeling and poetic genius depicted the penitent.

"Thou, that with pallid cheek,
And eyes in sadness meek,

And faded locks that humbly swept the ground,—
 From thy long wanderings won
 Before the all-healing Son,
 Didst bow thee to the earth, oh, lost and found!

When thou wouldst bathe his feet
 With odors richly sweet,
 And many a shower of woman's burning tear,
 And dry them with that hair,
 Brought low the dust to wear,
 From the crowned beauty of its festal year,—

Did he reject thee, then,
 While the sharp scorn of men
 On thy once bright and stately head was cast?
 No; from the Saviour's mien,
 A solemn light serene,
 Bore to thy soul the peace of God at last.

For thee, their smiles no more
 Familiar faces wore,
 Voices once kind had learned the stranger's tone;
 Who raised thee up, and bound
 Thy silent spirit's wound?
 He, from all guilt the stainless, He alone!"

Mrs. Hemans.

MARY MAGDALENE.—A popular error has confounded the name of Mary Magdalene with that of the penitent sinner. Hence, public institutions for penitent women have been very erroneously called by the name of one, whose life, so far as the gospel narrative unfolds it, was pure and spotless. It is probable this Mary was called Magdalene from her residence, and perhaps birth, at Magdala, a town of Galilee, on the banks of the Lake of Tiberias. It appears she was miraculously cured of one of those grievous and mysterious maladies known in the gospel as demoniacal possession, and she is thus first introduced to our notice: "And it came to pass afterward, that he went throughout every city and village, preaching and

shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women who had been healed of evil spirits and infirmities; Mary, called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered unto him of their substance."¹

From this account the inference is plain, that Mary Magdalene was a person of easy or competent circumstances, that she was independent of control, had leisure and means to follow Christ, and minister unto him; that she was deeply bound to him in gratitude for physical ills removed, and displayed that gratitude by devoting herself and her property to the furtherance of the Saviour's great mission. It is a hallowed record, honorable alike to humanity and womanhood, that during our Lord's toilsome and painful career, women ministered unto him. The tender feminine heart laid its rich treasure of warm feeling and devotion at his feet, and while receiving spiritual blessings from its Lord, strove earnestly to render Him its humble, yet grateful ministrations. But the most glorious record of woman's faith is connected with the name of Mary Magdalene—in that solemn hour when the storm gathered thick around the head of the Divine Redeemer, when foes grew strong and active, and friends and followers weak and timid; when the priests triumphed, and the judge succumbed, and the populace clamored for his blood with fearful imprecations—when insult and cruelty combined to torture the Holy One, and that innocent and majestic form was extended on the accursed tree, a spectacle to impious men and adoring angels. Through all the scenes of this eventful time Mary Magdalene was present; she helped to sustain the agonized mother of the August Sufferer—her tears mingled with those shed by the gentle daughters of Jerusalem, to whom the Redeemer said, "Weep not for Me." Her faith and love supported her through the stu-

¹ Luke viii. 1—3.

pendous scene. That little knot of weeping women who stood at the foot of the cross, faithful among the faithless, shed a glory on their sex that time shall never efface. Fidelity unto death, has from that time till the present hour been the motto of the female heart. Dr. Doddridge very admirably says, "I hope I shall give no offence by saying, what I am sure I say very seriously, that the frequent mention which is made by the evangelists of the generous and courageous zeal of some pious women in the service of Christ, and especially of the faithful and resolute constancy with which they attended him in those last scenes of his suffering, might very possibly be intended to obviate that haughty and senseless contempt which the pride of men, often irritated by those vexations to which their own irregular passions have exposed them, has in all ages affected to throw on that sex which, probably, in the sight of God, constitutes by far the better half of mankind; and to whose care and tenderness the wisest and best men generally owe and ascribe much of the daily comfort and enjoyment of their lives."

Mary Magdalene remained throughout that awful tragedy; the retiring sun, the reeling earthquake, all the dread phenomena of startled nature, failed to shake her steadfast soul from its firm resolve. She was present when the sacred body was taken down from the cross; she beheld its interment. "Mary Magdalene and the other women who came with him from Galilee followed after, and sitting over against the sepulchre, beheld how the body was laid."

Solemn and august as this sublime account is, there is a human tenderness running through it, infinitely affecting. Mary's tears seem shed before our eyes—her love for the revered form of the holy dead is tender as a mother's for her only child—her acknowledgment of the departed as her Lord is a worthy sequel to the heroic fidelity at the cross. Human sympathy might have prevailed to keep her there, dreadful as was the trial to flesh and spirit; but, immediately after He

was confined as a malefactor to the tomb, to avow Him as her Lord, was to brave the utmost malice of his enemies, powerful as they were. Then the glorious disclosure! Who has not felt his heart thrill at the thought of the tone in which the risen Lord must have uttered the word—*MARY!* Who has not felt his pulse bound with sympathy at the joy that must have swept in a resistless flood over Mary's soul, when she exclaimed in devout rapture, "*Rabboni!*" that being the highest title of reverence that she could utter? No higher honor—no sweeter act of gracious, tender condescension could have been conferred than that the risen Lord should first have manifested himself to Mary. She had

"Waited latest at the cross,
Watched earliest at the grave—"

and she was rewarded by first beholding the august spectacle of a Saviour who had burst the barriers of the tomb, conquered death and the grave, and risen triumphant over every foe. She also was permitted to announce the glad tidings of the resurrection. Woman was peculiarly favored throughout the whole gospel history; but in no instance more than this. "*Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.*" With what different looks we can suppose Mary returning from the burying-place with her glorious tidings to the mourning and alarmed disciples! "*The Lord is risen*" were words of holy rapture too mighty to be understood by those who heard them, until Jesus ratified her tidings, by Himself, at various times, and in diverse manner, appearing to his disci-

¹ "The titles of Rab, Rabbi, and Rabban, are frequent with the Jewish doctors; but the word here used, *Rabboni*, I don't remember ever to have observed applied to any of the doctors; but it is frequently used of the Divine Being. I conjecture, therefore, that Mary used this word as expressive of her faith in his power and Godhead."—*DR. GILL.*

ples. Mary was not long permitted to mourn a dead Saviour ; she, like the faithful in every age, was permitted to rejoice in an ascended Redeemer, “ who ever liveth to make intercession ” for those who trust in Him.

The last mention of Mary Magdalene is the record of her having assembled with the disciples,—with Mary, the mother of Jesus, and the other faithful women, when they gathered together for prayer before the day of Pentecost. No subsequent event of her life is recorded : after the sublimities she had been permitted to witness,—the tidings she had been allowed to communicate,—all other details were superfluous. Her “ life was hid with Christ in God,” and was doubtless passed in prayer and praise, until the voice of her Redeemer, sounding from heaven to earth, and echoing through the stillness of the grave, again in tones of tender love called—**MARY !**



LII.

THE LAST SUPPER OF THE LORD.

By REV. JOSEPH CUMMINGS, D. D., PRESIDENT OF THE
WESLEYAN UNIVERSITY.

TUESDAY OF PASSION WEEK—THE FEAST—THE RITES OF THE PASSOVER—INSTITUTION OF THE SACRAMENT—THURSDAY BEFORE THE CRUCIFIXION—THE UPPER ROOM—STRIFE FOR PLACES—WASHING THE FEET—"ONE SHALL BETRAY ME"—WHO IS IT?—JUDAS GOES OUT—THE MYSTERY—THE DISCIPLES' COMMEMORATION—A PERMANENT INSTITUTION—VARIOUS THEORIES.

ALL the incidents in the life of Christ are instructive, and, compared with other events, are of preëminent importance. But the events connected with his death have a more touching and abiding interest. Of these, no other one has so deeply impressed and influenced the world as the institution of the Lord's Supper. It is from this, the term, the New Testament is derived. The writings which record the foundation of a new and eternal covenant connected with the Eucharist, are themselves called the New Covenant—the New Testament.

The historic scenes and events that introduce the Lord's Supper have an increased interest from this connection.

In the beginning of the 26th chapter of Matthew we

read: "And it came to pass when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the Feast of the Passover, and the Son of Man is betrayed to be crucified."

It was on the evening of Tuesday, of passion week, that he makes this announcement. His public work was done. His work as a prophet has been performed, his work as a priest, in the sacrifice of himself, now commences. From the scenes of glory and of judgment he had described, he turns to the sad scenes of his humiliation, suffering, and death. The disciples knew the Passover was near, but they knew not, till informed by Jesus, that the Crucifixion was as near. They understood not the connection of these events, nor knew, as their Master knew, that this great feast of the Jews, so long celebrated by God's direction, was now for the last time to be rightfully observed. Now the sign would give place to that signified, and the shadow to the substance.

This feast was in commemoration of their deliverance in Egypt and their departure from it. When the destroying angel slew the first-born in every house in Egypt, he was commanded to pass over the houses of the Jews. In commemoration of this event the rites of the passover were appointed. On the tenth of the month Nisan, corresponding nearly with April, a male lamb, without spot or blemish, was selected and kept till the fourteenth day, when it was slain by the priest, in the evening between the hours of three and six, and its blood poured at the foot of the great altar. At evening each family, including not less than ten persons, assembled to eat this lamb and to attend to the usual rites of the occasion. Originally they did this with the signs of haste and preparation for rapid flight. Their feet were shod, their loins girt, their staff was in their hands and they ate standing. Afterwards they celebrated the feast reclining, to show their safety and repose in Canaan. Bitter herbs, as a sign of their suffering in Egypt, were eaten. Seven days were set apart as the feast of unleav-

ened bread. The first and the last were days of holy convocation. The victim was a real sacrifice. The paschal lamb was not to be boiled like other sacrifices, but was roasted upon a crosspit, literally crucified, to indicate by fire the terrible agonies of the atoning victim. This lamb, not a bone of which could be broken, was a type of the Lamb of God, that taketh away the sin of the world, by whose sprinkled blood we are saved from eternal death. On this passover night Jesus instituted the sacrament that should evermore take the place of the Jewish feast. At this last celebration of the feast appointed to foreshadow his death, Jesus was slain. The Jews slew not only the typical but also the real victim, and there was place for types no more.

While Jesus held converse with his disciples relative to the great event, of which they realized so little, the chief Priests, the Scribes, and the Elders of the people assembled in the palace of Caiaphas, the High Priest, and consulted how they might take Jesus by subtlety and kill him. But they said not on the feast day, that is Friday of passover week: not that they judged the deed inappropriate to that day, but they feared opposition. They knew that Jesus had many friends among the people, who might rally to his support. They knew also the severity of Pilate, the Roman governor, who in case of a tumult would not hesitate to command his soldiers to slay indiscriminately all engaged in it. They sought how to take Jesus in the absence of his friends. Thus human hate and the power of Satan devised their plans. Not on the feast day, said his enemies; but on this day Jesus had decided the deed should be done, and his life given a sacrifice for the world. Their plans were variable and full of confusion; his were clear, definite, and unchangeable. There was a feast at Bethany for Jesus and his disciples in the house of Simon, who had been healed of the leprosy, at which Lazarus, recently raised from the dead, and Martha, whose chief delight was to serve Jesus, were present. Mary also came,

and with costly ointment, the gift of love, anointed Christ preparatory to his death. The avaricious and malignant Judas loudly complained of what he termed a waste, and interrupted and grieved Mary in her work of love.

Irritated by the exposure of his motives and the rebuke he received from Jesus, he went to the Chief Priests and said, "What will ye give me and I will deliver him unto you?" They received him with favor and were ready to bargain with him. Intoxicated with the attention he received from the highest officers of the Jewish nation, his heart being filled with bitterness towards Jesus, he covenanted to betray his Master for thirty pieces of silver. This was the price of a slave, but he is not mindful of the contempt and insult thus offered. He returns to Jesus and waits for an opportunity to betray him.

Now comes the first day of the feast of unleavened bread—Thursday, the day before the crucifixion—and the disciples asked where they should prepare the passover? Jesus sends them to the city, describing a man, to them unknown, whom they should meet, and to whom they should say: "The Master saith, My time is at hand, I will keep the passover at thy house with my disciples." This man was one of Christ's disciples, who understood his meaning when he said "My time is at hand." He had already prepared the room, and the disciples procured the lamb and other requisite food and completed their arrangements.

They went seemingly on a blind errand, but they knew in whom they trusted. When the evening came, Christ and his disciples assembled in this room. As he commenced the feast he said, "I have desired to eat this passover with you before I suffer. Never again shall I share it with you, nor shall it ever again be rightfully celebrated."

Before the feast had fully commenced, probably while they were taking their places at the table, a strife, unholy and unseemly, had arisen among the disciples as to who should be the greatest. This probably arose from a desire on the part

of each to have the highest place at the table, a point of great importance among the Orientals. Humiliating indeed does it seem that at this solemn hour, when Christ was meditating over his death, such a strife should arise.

Jesus turns from the thoughts that weighed upon him to give his disciples a lesson of humility, and to teach them the true nature of his kingdom, of which they entertained so erroneous views. He rises from supper, girds himself as a servant, takes water, goes round the couches on which they reclined, and washes his disciples' feet. Peter, amazed at his course, remonstrates and refuses to submit, but when assured that the act is necessary to his acknowledgment as a disciple, with the same ardor that prompted the refusal, yields and seeks an extension of the favor Jesus bestows.

Jesus resumes his garments, takes his place and says, 'Know ye what I have done to you? Learn now the nature of my kingdom, and the nature of your office as my disciples, by whom it shall be established. Not as heathen kings enjoy power and exercise dominion, shall it be with you. He that among you would be greatest must be the servant of all. I that am your Lord and Master have as a servant washed your feet. I have given you an example of serving you must imitate. If ye know these things, happy are ye if ye do them.'

Then was Jesus troubled in spirit, and he said, 'Verily, verily I say unto you, that one of you which eateth with me shall betray me.' In amazement his disciples gazed at each other, not knowing of whom he spoke. Spontaneously and at once they cried, "Lord, is it I?" Jesus gave no direct answer, saying it was one of the number that dipped his hand with him in the dish.' Then he utters the terrible woe, closing the door of mercy against his betrayer, that might have deterred a less guilty man than Judas, or one over whom Satan had less

² It was the custom in the East to eat with the fingers.

power. In this perplexity, and confusion, and horror that oppressed the disciples, Simon Peter beckoned to John, the favored disciple, lying nearest the Master, to ask who might be the betrayer. He leaning back on the Master's breast says, "Lord, who is it?" Jesus answered—"He it is to whom I shall give a sop when I have dipped it," and when he had dipped the sop he gave it to Judas Iscariot the son of Simon. To John and Peter, but not to the other disciples was the traitor exposed. Judas thus noticed, knowing his guilt, falters the question the others had asked, "Lord, is it I?" To him Jesus says, "Thou hast said."

Then Satan, who had ruled him, took full possession of his soul, and urged him on to his dreadful doom. Jesus says to him, "What thou doest, do quickly." He does not command his deed of crime, but tells him to hesitate no longer, but act firmly, quickly. If he would repent, do it at once; if on the other hand he would still act as the servant of Satan, then go to his work. Judas saw that he was understood, that all his plans were known, and his character exposed, and went immediately out from the company. It was night, a fitting time for his work, and for the agency of the power that now ruled him.

When the traitor had gone, Jesus said, "Now is the Son of Man glorified." The last deed preparatory to his delivery up to men to be crucified, was complete. He was now with his friends, and the last hours spent with them are filled with words of love, and kindly care for their good. "Little children," says he, in the language of endearment, "yet a little while I am with you. Ye shall seek me: and whither I go ye cannot come." He warned them of the dangers and the trials before them, and kindly rebuked the rash confidence of Peter, who could not conceive that he could deny his Master.

Now we come to the words that the church, in all ages, has heard with reverence, and shall thus hear them till Christ shall come again.

After the traitor had left, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, "Take, eat, this is my body which is broken for you; this do in remembrance of me." And he took the cup and gave thanks, and gave it to them, saying, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. This do ye as oft as ye drink it in remembrance of me." "Drink ye," said he to his friends, "of this cup, the type of that which cleanseth from sin, but I will drink no more, till I receive the full blessedness in reserve in my Father's kingdom." He could not drink the wine in its sacrificial character, because he had no sins for which to atone. He could not drink it in its joyous character, for it was now his time of sorrow. He will no more drink of the fruit of the vine, but will wait till he can receive the blessed life of which this is but the symbol in the kingdom of God.

Such were the circumstances under which the Supper of our Lord was instituted, and such the solemn commands our Master gave. *It was to his disciples a mystery.* Not till Jesus had risen and ascended on high; not till the spirit had been imparted, whose influence enabled them to understand the Scripture and the mission of their Master, did the disciples comprehend the rite that was instituted that night of sorrow and darkness. Often did their hearts burn within them as they narrated to others the events of those solemn hours.

In obedience to the commandment, and with great joy, the disciples oft celebrated this rite. In that early age of the Christian Church, we may suppose there was sometimes gathered a company historically connected with our Lord's ministry, around whose names there gathers peculiar interest. They had been the companions of Christ, listened to his instructions and witnessed his miracles. They had themselves been the special objects of his favor. There was Lazarus,

brought back from the tomb that for days claimed him as its captive; with him were his sisters, the energetic, busy **Martha**, whose delight was in active duty; and the contemplative **Mary**, whose chief delight had been in listening to the words of Jesus, and in meditating on them in his absence; there was the son of the widow of Nain, who was restored to life when on his way to the grave; there was the restored maniac of Gadara, and the grateful believers whom he had healed, and those to whose homes of sorrow he had brought joy. Each one delighted to tell his story of the Saviour's love, and all hearts were thrilled as the holy apostle, who presided at the Sacrament, repeated the scenes of that night of the primitive supper. As years passed on, the children whom Christ had blessed and folded in his arms came with eager joy and yearning love to the table of the Lord. In times of persecution, as oft as they met, Christians partook of the Sacrament, which was to them the source of comfort and spiritual consolation. Those who were condemned to the stake, or to struggle with wild beasts in the arena, gathered to the Supper of their Lord, and received peace and strength for their fearful trial as they partook of the consecrated elements, that represented his body and blood. Sustained by grace divine and the assurance of the presence of Christ, there was no danger they could not dare, no suffering or torture they could not meet.

That the Lord's Supper is a permanent institution, and the command to observe it is binding on the church in all ages, it is hardly necessary to attempt to show. There is nothing that indicates that it is temporary, or limited to any one country or race. As those who commemorate it show forth his death, all for whom Christ died are equally interested in it. The blood of the new covenant was shed for many, for the sins of all the race. The course the Apostles pursued shows how they understood the command. Wherever they preached the gospel and established a church, they directed the ordinance to be

observed, and no doubt was ever raised as to the propriety of this course. When the Sacrament was perverted, as was done by the Corinthians, Paul does not say it was not designed for that church, but rebukes their sin in its perversion, and sets forth its true intent.

Considering the Lord's Supper as a permanent institution, when we come to consider its nature we approach a subject of unholy strife and fierce contention in the church. It has been and still is strangely claimed, by those who receive the doctrine of transubstantiation, that when our Lord said 'This is my body; this is my blood,' he, by his almighty power, really changed the bread before him into his body and the wine into his blood, and delivered his real body and blood into the hands of the apostles; and that at all times when the Lord's Supper is administered, the priest, by pronouncing these words with good intention, has the power of making a similar change. The bread and the wine thus changed are presented to God as a sacrifice, having an intrinsic virtue not dependent on the disposition of him who receives them. These elements of the supper, thus converted into the body and blood of Christ, become natural objects of worship and adoration, which it is highly proper for Christians to worship. To a Protestant community, the statement of this doctrine is its refutation. All the difficulty connected with the words of our Lord vanishes before the manifestly symbolical character of the language of Scripture. How common is it to speak of the sign as though the thing signified. Christ says he is the door, the vine, the shepherd,—does any one understand this language as literal? He calls James and John sons of thunder, and declares that he is the bread of life. Christ says, "This cup is the New Testament;" did he mean the material vessel was the covenant?

In all these and many other instances of symbols no mistake can be made as to doctrine taught. Can any one suppose that the disciples, when the Lord's Supper was instituted,

really believed that they held in their fingers and were chewing with their teeth the body of Christ, that was reclining before them? Can it be possible that the literal body of Christ is placed in the hands of the priest, and that it depends on his consent whether the church shall receive the body of God?

The chief truth the Lord's Supper is designed to set forth, is the atoning sacrifice on the cross. Many are the benefits received by the believer who worthily partakes of the Lord's Supper. It reveals the mercy of God, and impresses a sense of His love on the soul. The Christian may be desponding, and, amid the cares and perplexities of life, inclined to doubt, but in the presence of the broken bread and the wine, the symbols of Christ's body and blood, with the assurance they give that God, who spared not His only Son, but freely gave Him for our salvation, will carry on His work in us, withholding no good thing. Can we, then, hesitate to trust? In proportion as the soul enters into this ordinance, and discerns the Lord's body, will it triumph over all fears, and rejoice in the assurance of hope. Thus, the Lord's Supper invigorates faith; Christians go from it with a sense of God's nearness and love, that subdues worldliness, and strengthens their resolutions to be obedient and faithful, such as they seldom feel under other circumstances.

J. C.

LIII.

JOHN THE BAPTIST.

By RT. REV. THOMAS M. CLARK, D. D., BISHOP OF RHODE ISLAND.

THE SILENT VOICE OF PROPHECY SPEAKS AGAIN—THE WASHING—THE TRANSITION PERIOD—"REPENT!"—THE COMPARISON—JESUS AND JOHN—EXTERIOR RELIGIONISM—SPIRITUALIZING THE WORLD—TEMPER AND DISPOSITION—DIFFERENCE IN THE TEACHINGS—RESULTS OF THE TWO MISSIONS—THE SUCCESS OF CHRISTIANITY.

WHILE Jesus still tarried in obscurity at Nazareth, there was a man moving about Palestine, whose words were producing an extraordinary excitement. His voice was first heard in the desert region west of the Dead Sea; but after a while he found his way to the banks of the river Jordan, and great multitudes from every quarter, even from the metropolis, flocked thither to hear him. It seemed as if the true voice of prophecy, which had been silent for four hundred years, was now heard again in Judea.

The style of teaching which this man adopted, was altogether unlike that to which the people had been accustomed; and in place of the complicated ceremonial of orthodox Judaism, he substituted a simple act of washing, as symbolical of the internal purity after which men should strive. His influence at last became so extensive, that the inquiry began to

be made if he were not that Messiah of which the fathers had written, the great light that was to illumine the world.

From this time his teaching takes a higher tone, and the intimation is given that his mission is only preparatory; that one is to come after him, the latchet of whose shoes he is not worthy to let loose, and that under this greater prophet the kingdom of heaven is to be established on earth.

John the Baptist stands before us as a representative of the transition period between Judaism and Christianity. Probing as he did the public conscience with ruthless fidelity; treating Pharisees and Sadducees, priest and ruler, with as little tenderness as he would if they had been of the lowest order of society; teaching everywhere that the children of Abraham would be judged of God, as other men, according to their works; crying perpetually with the voice of one who knew what it was to fight with the devil in his own heart, "Repent, for the kingdom of heaven is at hand!" It is not strange that this innovator and reformer should have quickened the popular feeling, and made the hearts of men throb as they had not for centuries before; and yet if the work of reform had ceased with John the Baptist, if none had come after, greater than he, to perfect that work, it would have taken no vital and general hold of the Jewish nation, would never have extended beyond Palestine, and would not have been heard of in the present day; for there were elements wanting in the character and the teachings of John, which are essential in order to any great, permanent moral revolution. He worked with a machinery of doctrine that was worn out. The time had come when new and peculiar elements needed to be introduced into the fabric of society. The resuscitation of a legal and ceremonial Judaism was impossible. It may be that he in part perceived this, and had he lived to watch the movements of Jesus, and been brought under the influence of his life and teachings, we can easily conceive that he would have become a most sturdy advocate of a spiritual Gos-

pel. As it was, we have the testimony of Jesus himself, that, although among those born of women, there had not yet been a greater prophet than John the Baptist, still the least in the kingdom of heaven was greater than he; that is, the feeblest teacher of the new dispensation of grace must be stronger than the strongest defender of the ancient system.

We now propose to institute a comparison between John the Baptist and Jesus of Nazareth, with a view to the elucidation of those great principles which underlie the two leading schools of theology that have divided the world.

The first and most obvious contrast between John and Jesus, which arrests our attention, is in their habit or style of life.

John wore a peculiar dress, a rough garment of coarse camel's hair, bound round with a girdle. By this he symbolized his office as a prophet and an ascetic; thus distinguishing himself from common men, and declaring that he stood without the pale of ordinary human experience and sympathy. Jesus wore the common garb of his countrymen; avoided all outward tokens of office; as he moved about in society, there was nothing in his appearance to attract general notice. In view of the custom of his times, there was great significance in this fact. The particular school of theology, to which any citizen of Judea belonged, could be known at once, by the style of his dress. The degree of professed sanctity could be detected by the breadth of the philactery. Abstraction from the world was typified in the very folds of the garment. To wear a long robe was equivalent to being clothed in righteousness. There was thought to be actual virtue in the color of a blanket. The simple appearance of Jesus was a virtual protest against this artificial and exterior religionism. It was a proclamation that true piety does not consist in any thing conventional, artificial, or external. He thus declared, that the system which he came to establish was not intended to break up the routine of life, or take men off from common

duties, or separate society into sacerdotal orders. Under the Gospel, men were to be known by the essential distinctions of character, and not by badges and symbolic signs.

John the Baptist was also distinguished from other men by the quality of his food : his diet was coarse and repulsive ;— a dish of locusts garnished with wild honey, and washed down with the stagnant waters of the desert, all would consider repulsive and disgusting. Jesus came eating and drinking, in moderation and temperance, the ordinary diet of the country. John prescribed frequent and rigorous fastings ; Jesus left his disciples to do as they pleased in this matter. He thus taught the world that his kingdom is not meat and drink ; that it recognizes no merit in simple abstinence from the good things which God has furnished us ; that the depletion of the body does not necessarily tend to the nurture of the soul ; and that physical castigation is a poor substitute for inward renewal. John the Baptist dwelt in the desert, apart from the habitation of men ; by his example, he repudiated the associations of home, of society, and of the State ; he was out of the pale of ordinary sympathies, a solitary being, whose voice was that of one crying in the wilderness. Jesus was found in the streets, mingling with men as they were occupied in their daily vocations,—in the synagogues and the temple, where they went up to worship,—and hallowing the household circle with his divine presence. In all this it was indicated that religion is intended to sanctify and elevate common life ; that a true preparation for the future world need not interfere with the faithful and efficient discharge of those duties which pertain to the present. In this respect the system of Christ was unlike all other religions which had ever been known ; the spiritual had been divorced from the natural. Jesus aimed to impregnate the natural with the spiritual, and to resolve all our avocations into a heavenly discipline. And here the moral grandeur of the Gospel shines resplendently. It bathes the terrestrial in a celestial light. It spiritualizes labor. I pray not, Christ says,

that thou shouldest take my disciples out of the world, but that thou shouldest keep them from the evil. Jesus recognizes this world, with all its appointments, to be as much the creation and management of God as any other. The spirit and immortal man is to be developed, then the material. This is a great truth, if we are prepared to apprehend it. It must be apprehended before the true glory of the Gospel can be seen.

In the second place, we would note the difference in the general temper and disposition of John and Jesus.

The Baptist is earnest, zealous, impassioned, faithful and true to his convictions; but rough, impatient, and in a measure intolerant. He is not afraid to tell the cruel and licentious ruler what he thinks of him, in defiance of all his pomp and power; but when thrown into the dungeon for his boldness, he frets like a lion in his cage, and in his impatience, sends a reproachful message to Jesus, whose wonderful power he thinks might be exerted for his liberation. He can do, but he cannot endure.

Jesus is equally earnest and bold; but he is also gentle, forbearing, and persuasive. Great as is his power of action, greater still is his power of endurance. John we respect, Jesus we revere; John we admire, Jesus we love. We hear the voice of the Baptist in the mighty rushing wind, sweeping along like a tornado; when Jesus speaks it is a still, small voice, whose whisperings hush the angry elements into silence. John is mighty in destroying, Jesus is mightier in constructing; John comes down upon the earth like a deluge, and cleanses it; Jesus distils upon it as the dew, and turns the barren surface into a garden. John thunders in the heavens, and flashes out of the darkness as the lightning; Jesus shines there as the sun, giving out perpetual radiance. How distinct are all the associations which gather around these two names. John we remember as a noble Jew; Jesus we feel belongs to humanity. Few have ever wept over the death of John, tragic as it was, and placing him as it does in the front rank of the noble army

of martyrs; but tears have been shed like rain upon the cross of Jesus. It is not of John, but of Jesus that we think in the hour of trial and calamity. John may nerve the soul to daring; Jesus strengthens us to endure and wait. .

In all this, we recognize in the Baptist the type of a period of transition, full of disturbance and tumult. Jesus embodies a fixed and orderly system, adapted to all times and circumstances; John fastens himself to humanity, by a few strong cords. Jesus introduces himself into humanity, and fashions it all anew.

Thus far there has been more of the spirit of John than of Jesus, even in the Christian church. The transition from Judaism to a pure Christianity is not yet accomplished. The temper of Jesus is faintly recognized in the great majority who have called themselves after his name. There are fifty men in Christendom who remind us of John the Baptist where there is one who recalls the character of Jesus. The intensest forms of popular religion are most distinctly marked with the characteristics of him who went before in the spirit and power of Elias; but they dimly reflect his image who chided his disciples, when they asked him to call down fire from heaven. We rejoice more when the spirits are subjects unto us, than in the hope that our names are written in heaven; and we would rather the devils should not be cast out at all, than that they should be expelled by such as follow not with us. It is a strange spectacle to see one class of Christians actually depreciating the good works of those who are called by another Christian name. We have more zeal than knowledge, and more knowledge than charity. In all this we are more like the Baptist than like the Saviour.

In the third place, we would notice the difference in the teachings of John and Jesus.

The preaching of the Baptist appears to have been of one uniform type, and particularly adapted to quicken the torpid conscience of the nation. He appeals to a single class of emo-

tions, starts no new principles, introduces no new element into the Judaic system, but is eminently plain, practical, and rousing. He was the "revival preacher" of his day; galvanizing the people into life, but giving them little real food after they begin to live. He was adapted to perform a temporary rather than a permanent work; and, short as was his ministry, he probably had time to do all that he could do. He was a pioneer, and the vocation of a pioneer is soon over. He laid the axe at the root of the tree, struck a few strong blows, and the forest fell; it was then left for another to come in and cultivate the soil. He was not so much a teacher as an exhorter, and mere exhortation loses all its effect when it is continued long.

The preaching of Jesus is in very striking contrast with that of John. He had all the fervor and unflinching faithfulness of the Baptist; but there were other elements in his teaching which John never possessed. John struck but one chord; he cried continually, "Repent!" he appealed constantly to the fears of men, threatened them with judgment, warned them of the wrath to come. Jesus made every chord of humanity to vibrate; his hand swept over the soul, and it gave out melodious music; the whole octave of human sympathies responded to his touch. He drew forth sounds from the heart of man, which were never heard before; and the songs of the angels sometimes seemed to be echoed on earth.

In the popular teaching of Christendom, the style of John has usually prevailed more than that of Jesus. It has been, "Repent; for some particular emergency is at hand:" rather than "Repent, because it is *right* that you should forsake your sins." It has been addressed mainly to one class of our faculties, as though religion were distinct from general character. It has led to the impression that our preparation for the kingdom of heaven is something technical, peculiar, apart from the common processes of the soul, and to some extent compatible with a comparatively loose discharge of secular duties. It has

accomplished a certain amount of good, so far as it has gone ; but it has not gone far enough ; it has not been sufficiently comprehensive, thorough, or real. It has given undue prominence to the simple element of fear, a motive which takes the strongest hold upon the weakest minds ; it has called upon men to love God, not so much because it is good to love Him, as because it is for men's interest to love him. It has sometimes represented God in such a light as to make it impossible to love Him.

We must reinstate Jesus in the rightful place, which belongs to him, in the church ; or the church will soon be driven into the wilderness. When this is done, it will produce the greatest revolution in Christendom which Christendom has ever known. Christ as a formula has been retained in our creeds ; he kept his place there all through the dark ages. But Christ as a life, Christ as the truth, Christ as the way, has been little known amongst us. The world is as little able to bear his doctrine to-day, in its actual application to actual evils, as it ever was. We may cry "Repent !" in general—we may tell men that they are sinners, in general—we may even say, as a dogmatic truth, that they are totally depraved by nature—we may go further and add, that they are not only depraved, but utterly helpless—we may shout it out till the welkin rings, and if people have been educated to expect this style of doctrine, they receive it as a matter of course, without taking the slightest offence, and go quietly about their business the next day, as placid and comfortable as ever. But if we proceed, in the calm and quiet way in which Jesus taught, to define minutely the particular sins of which they ought to repent—to unfold the separate layers of evil in which their souls are enwrapped, to show them the precise defects of their character, there is an immediate recoil. There is no congregation that would bear to have the whole and the exact truth told of themselves.

In another aspect the style of Christ's teaching must be re-

introduced into the church. It was not so much in the sternness of his rebuke that he differed from John,—John was, in one sense, sterner than he, though not so discriminating in his censure—but in the breadth of his charity, in his sympathy with the repenting sinner, and in the general freedom of his doctrine, he made an infinite advance upon the Baptist. What a change would come over the face of Christendom, if this broad charity, and this deep sympathy, and this generous freedom, which were so conspicuous in Jesus, could only be revived! How many brawling controversies would be hushed forever! How much vain discussion would cease! How many paltry jealousies, and false surmises, and evil judgments, and sectarian animosities, would be buried forever in shame and sorrow! How much more would be done for the real benefit of man! How much of activity that is now wasted, would be expended upon serviceable ends! How differently would the great problems of pauperism, public crime, slavery, ignorance, ill-paid labor, disease, intemperance, licentiousness, and infidelity be handled by the Christian church! How much more of *reality* there would be in the work which she would then take in hand! How indisposed we should be to sit down quietly and enjoy our personal privileges, while the world about us is groaning under an accumulating weight of misery and sin! How differently we should regard that degraded class, the dregs of society, who are what they are because of the conditions that surround them, and must remain as they are until those conditions are changed!

In the last place we would speak of the contrast between John and Jesus, as it respects the results of their separate missions.

The labors of John seemed to be attended with greater immediate success than those of Jesus. We are told that Jerusalem, and all Judea, and all the region round about Jordan, went out to him, and were baptized. Those who acknowledged

themselves as disciples of Jesus during his lifetime, could be counted by scores, but not by hundreds.

But, on the other hand, while the school which John founded died out in one generation, the Church which Jesus established has enlarged its borders to embrace millions of every nation, and continues to grow stronger and wider, as the tide of time flows on.

On that gloomy Sabbath morning which followed the day of the crucifixion, to all human appearance, Christianity was **extinct**. The disciples were returning to their former homes, and preparing to resume their old avocations—their hopes of the kingdom all blighted. The priests went on with the usual temple ceremonial, the Pharisee breathed more freely, now that the clear voice of the Nazarene teacher was heard no more in the streets of Jerusalem; the Roman governor quietly wrote his official dispatch to the imperial court, announcing another public execution in Judea on the charge of treason,—and society seemed to have returned to its former channel; and the body of Jesus, scarred and spotted with blood, slumbered peacefully in the rich man's garden. To all human appearance, the three years' excitement which he had made in Palestine was ended. His friends knew that he had done some good; there were persons who had been invalids and cripples till Jesus met them, who remembered him with gratitude. There were poor outcasts, upon whom society, which first corrupted them, had afterwards set the mark of perpetual shame, who blessed the memory of him who first bade them look up and hope; there were a few men of station, like Joseph and Nicodemus, who felt that they had been personally benefited by his instruction, although they were ashamed to confess it publicly; but here the influence of Jesus seemed to have ceased. The silver star that shone so radiantly over ancient Canaan, had sunk again below the horizon. So it seemed to the outward sense of man.

What was the real fact? In less than fifty days there were

added to the church, in one body, about three thousand souls. In less than fifty years the Gospel of the kingdom was preached throughout the civilized world. In less than five centuries it was the established religion of imperial Rome. What was the real secret of this astonishing result? Why did Jesus so soon and so effectively move the world, while the influence of John the Baptist was lost in a single generation? Is it to be explained upon supernatural principles? But even the supernatural operates in a natural manner; there is a natural adaptation of means to ends. Every seed germinates supernaturally; but each brings forth fruit after his kind. The supernatural follows the law of order as truly as the natural.

The necessity of Christianity is owing to no one dogma, no one form, no one element belonging to it; but it is the general result of Christ's direct influence upon the race,—the influence of his life, his works, his teaching, and his death, all combining to make one strong, harmonious, and indelible impression upon the world. They together constitute a vital force, which enters into the very substance of humanity, and works there as a regenerating element. This influence works from the interior upon the exterior, which is the universal law of vitality. It effects an organic and not a mechanical change. It gradually reconstructs the framework of society, by renewing the character of those who constitute society. The Gospel is a force, and not a form; a power, and not a plan. It has been obstructed rather than aided, by many human devices which have been adopted to give it currency. We are not yet quite willing to trust the Gospel as Christ gave it to us. It is able to stand upon its merits. Many of the buttresses which we build up around it, only seem to weaken the fabric. Our profound theorizing adds little force to the simple truth as it is in Jesus. It is sometimes hard to read that truth through the hieroglyphics which we have plastered over it. Jesus opened a free path to heaven; men have thrown a fence across it, and demanded tribute of those who wish to travel there. In many

countries it is costly business to go to heaven after the prescribed mode.

We must be done with all this. We must give the Bible to all, and tell all to read it for themselves. We must throw open the church to all, and invite all to enter who are ready to say that Jesus is the Lord. We must preach to all, just as we may believe Jesus would have preached if He had lived in this nineteenth century. When we do this, the glory of the Lord will shine in Zion.

T. M. C.



LIV.

THE SIFTING OF PETER BY SATAN.

BY HENRY WARD BEECHER.

SIFTING IS CLEANSING—THE WHEAT AND THE CHAFF—THE HALF MORE THAN THE WHOLE—VIRTUES NEED SIFTING—GOD SENDS TROUBLES—FOR WHAT?—FAITH—“STRENGTHEN THE BRETHREN”—TROUBLE BECOMES STRENGTH—OLD AGE.

THIS scene took place just before Peter's denial of his Master. It did not refer to that alone, though it included that. It took in the whole of that trial through which Peter went at the arrest preceding the trial of his Master, and subsequently to the day of his final illumination, when he was confirmed and established as an apostle.

I know not why we should seek to avoid the plain statement that Satan, a living person, an evil spirit, if not in verity yet in great influence, had desired to do great injury to Peter, and that the Master foresaw it and warned the headlong disciple of it. When it is said that Satan desired him, I suppose that conveys the feeling of the evil one. “Satan hath desired to have you:” not “Satan hath desired to sift you;” but

¹ Luke xxii: 31, 32.

"Satan hath desired to *have* you." And the effect of that having would be to sift him as wheat.

It may not seem that there is any great importance in making this distinction; and yet, otherwise, we scarcely can see how Satan desired to sift Peter. For sifting is cleansing. When the grain is sifted, or when the flour is sifted, or when any thing else is sifted, the sifting is to separate the poor from the good. And although Satan desired Peter to have and possess, he did not desire him as a sifted Peter—as a Peter bolted or cleansed. I take it, therefore, that our Saviour says, "Satan hath desired you, and, as it were, he will sift you like wheat. The effect of his possession of you shall be to sift you."

"But I have prayed for thee, that thy faith fail not." And then, with a gracious intimation of victory, "When thou art converted, strengthen thy brethren."

You know that there is a great deal necessary for the growth of a plant that is not necessary for the plant when it is grown. When the wheat-field is reaped, it is quite necessary that the straw should be there; and yet we do not eat the straw. It was necessary when the wheat was growing that the whole organization of the head should be there—the central ribs, the sap passages, and all those carefully prepared wrappers by which the kernel is protected and nourished; and yet how contemptuously we talk of husks and chaff, as though they were worthless things! They are worthless when they have performed their office; and yet how wonderful is their mechanism, how beautiful is their function, and how exquisite is the wisdom that adapts them to the wants of the kernel. But when the kernel is ripe, that which was an indispensable covering, becomes a worthless thing. And so when the wheat is threshed out and lying on the threshing-floor, there is mixed with it a vast amount of not only chaff, but the seeds of various weeds, and dust, and dirt, and worthless things; and its bulk is three times as great, sometimes, as it

is when it is cleansed and separated from these things. And although it is good wheat, it is not fit for the mill, and still less for the loaf, until it has been sifted, or, according to the saying of the ancients, tossed much in the air—until when strong winds blow through the threshing-floor, it is caught in the great basket and thrown dexterously in the air, so that the chaff and dirt and lighter things are swept out, and the wheat is left behind. It was not I suppose our rattle-sieve, but the old tossing-sieve, that was used.

And such was to be the operation on Peter. He was, as John Bunyan expresses it, “to be very much tumbled up and down.” The work was to be performed by an enemy, and yet it was designed of God. The effect was to be to diminish him, to reduce his bulk. A great deal that belonged to him was to be blown away, and he would be all the better for it. For Peter grew, just as you grow, with a great many things that perhaps were incipiently useful in earlier periods, but that were, like the husks of the wheat, to fall off. Every man has a great amount that grows in him, over and above positive wrong, which is to be husked, sifted, torn away from him. And such was the case with the apostle. He was a man that had a great deal of good, and that also had a great deal that was positively bad. It was only after he had gone through severe trials which, though begun by an evil spirit were directed and overruled by a divine and benevolent one, that he came out clear, simple, trustful, and courageous. And although there was a great deal less of Peter after he had gone through these trials than before, although there was a great deal less of him in the later periods of his life than in the earlier, yet there was a great deal more. For there are in spiritual things cases where half is a great deal more than the whole, where to take away is to augment, where to diminish is to strengthen; and it was so in the case of the apostle Peter. He was a better man in proportion as he was wasted.

Now, we are not to suppose that this was peculiar to Peter.

It may have befallen his lot more than others, on the principle that different grain require different degrees of cleansing. It befalls all men. All are given over to Satan so far as this: that they are violently disturbed. They are tossed about; they are thrown up in the air; they are subjected to winds that sweep through them. There is a great deal that belongs to every man that is born of woman in this sinful world, amidst sinful companions, that must be sifted out before you can get to the real wheat that is in him.

For instance, of what is called firmness, persistence, how much is simply brutish dullness; how much is obstinacy; how much is unamiable selfishness; how much comes far short of being adhesion to moral truth and right ways; how much is unbudging stubbornness. A man stands on his own centre, and will not stir for persuasion nor influence. He is not "easy to be entreated." There is wheat in that firmness; but how much is there in it besides wheat; and how much the man needs to be tumbled up and down, shaken, sifted, that the bad may be separated from the good.

You have sometimes seen a gentle firmness, a sweet-minded persistence, in the ripe old man or matron. And how beautiful then were those traits which in their early or middle life you dashed against as against the sharp corners or edges of a rock!

You have seen pride sensitive, arrogant, jealous, imperative, tyrannical, setting a man up in his own estate; giving him a kind of lordliness of feeling; lifting him above his fellows; making him stand among men with more or less want of sympathy, because he is so much drawn toward himself. And yet, where a man that is proud has that feeling tempered; where he has been made by experience and trouble to feel that his strength is not in himself; where the feeling, instead of being a lawless, unintelligent, immoral arrogance, becomes simple dignity, self-respect for moral reasons; where it becomes mere individualism, and makes a man maintain himself merely in the thought that God has revealed through

his own person some shade of character which perhaps he has not given to the world through any other channel; where it leads a man to maintain his individuality, not for the sake of making himself any better than other people, but in order to maintain that which God has given him as his talents; where it is held with benevolence and gentleness—under such circumstances how beautiful pride is! How noble it is, when accompanied by serene piety, in a well-tempered and refined mind! But it requires a great deal of threshing and winnowing before we come to it in that state.

Even that bright-faced trait, benevolence, is sometimes full of mischief as well as benefit. Where benevolence is impetuous, and indiscreet, and promiscuous, and indiscriminating, how much there is in it that needs to be sifted out! How much it needs to have the Divine power infused upon it! How much it needs the inspiration of the mind of God! How much it needs to be sanctified by Divine grace! How much it needs to be cleansed from vagrant natural affection! And how much this is done by the process of sifting; by means of violent handling!

The same is true of reason. The same is signally true of imagination, in all its offices of light, and interpretation, and beauty, and embellishment. The same is true of every single one of the affections and moral sentiments. They all need, in greater or less degrees, differing in different individuals, to be sifted and tried.

We do not come to this sifting and trying in the natural evolution of life. We are born without teeth. After about so long a time we have teeth. Then, after about so long a time we lose them—a queer fact, as it always seemed to me; but one, doubtless, which answers some good end. Then after about so long a time we have other teeth. And so we go on developing certain changes in certain parts of our being, from period to period, until we come to the state of manhood. But there is no such process of developing our affections.

There are no natural periods for their development. Before they can be developed men have to be sifted. Sometimes they are tried before they are twenty-one; and sometimes they are not tried till they are thirty or forty years of age. Sometimes, at an advanced period, when it seems as though they were about ready for life, they are tossed and sifted as they have never been before. Some are sifted by sickness; some by bankruptcy; some by being slandered; some by the alternations of fortune; some by bereavements. In ten thousand ways God sends troubles that shake them out of their stability, and teach them just how little they are, and just how big; just how poor they are, and just how rich; how unsymmetrical they are; how much they cling to that which is worthless, and how much they neglect that which is invaluable. It is a great thing for a man to have the chaff all blown out of him; to see how, when troubles come, and the winds blow, the chaff flies from the heap that he fancied there was of his wisdom and riches and power; and how the heap diminishes, so that where there was a bushel there is only a peck. But before it was a bushel of wheat and chaff, and now it is a peck of solid wheat, and there is a great deal more in the peck than there was in the bushel.

And no matter whether the troubles come from your own mistakes, from the mistakes of your parents, from your social connections with your fellow-men, or from your relations to your wife, your brothers and sisters, and those in whom you have trusted, it is the permission of God that evil shall befall you; that you shall come into the hands of Satan, in order that you may be tried, tested, sifted.

Well, that is not all that our Saviour says to Peter. It is as if he had said, "I see your curse, I know your condition, I perceive what is just before you, and I am sorry for you." But you will observe that he did not say, "I have prayed that the evil may pass by you." He said, "Satan hath desired you, to sift you as wheat; but I have prayed for you, *that your*

faith fail not." That is the prayer. It is as if he had said, "I have not prayed that the pressure might be alleviated; I have not prayed that the pang might be lessened; I have not prayed that the wind might be less rude; I have not prayed that the shaking might be less violent: I have prayed simply that your faith fail not." Faith in what? Faith in truth; faith in divine providence; faith in divine love; faith in Him who has the care of the human soul; faith in the reality of the spiritual and the true; faith in the infinite and the eternal; faith in all those things that belong to us as immortal men, in distinction from brutes. It is more important that a man should have faith in the things that concern his destiny in the world to come, than that he should be relieved from sickness and embarrassments and troubles in this world.

There is one other sentence, which is this: "And when thou art converted, strengthen thy brethren." You will notice everywhere throughout the New Testament—not more with our Master than with his disciples, and not more with the disciples than with the Master—that whatever a man receives is not merely a gift, but is a treasure-house in him from which he is to bestow on others. When God has carried you through a period of trouble, and made it work for your good, He says to you, "Now, by the consolation wherewith you have been consoled, comfort others." If God has brought you to old age through experiences by which he has shown you, with providential wisdom, and yet with kindness, that a man may walk through his life with crosses of pride, with crosses of ambition, with his way turned upside down, and come into old age, and feel that he has been walking in one of the most desirable ways, in a way that has been good for him, God says, "Now that you have learned that transcendent lesson, turn around and strengthen the brethren." Has God brought you through the darkness of affliction, and heart-breakings, and anguish, and taught you how to find him? Has he sifted you and made you better? Has he taken away your inordinate affec-

tion and idolatrous love? Has he taught you better than to cling to man rather than to him? Has he taught you better than to invest your life in your fellow-creature instead of in the eternal Jehovah? He says, "Now that you are converted, strengthen the brethren." Whenever the hand of God is put upon you in agitation so as to bring out good, he is ordaining you, and you are from that moment in orders: not in ecclesiastical orders, but in orders spiritual. For God ordains every man that is taught the goodness of Christ, to teach Christ to those round about him. If you are taught a lesson of providence for your own good, you are commanded to take that lesson, and employ it for the good of others, exhorting and instructing them wherever you go. You know how in the New Testament, by every form of exhortation, we are taught that we are to comfort one another; that we are to bear one another's burdens; that we are to enlighten each other; that we are to cheer each other. And one of the ways of doing these things is to give others the benefit of our experience. Not, however, by garrulousness; not by an ostentatious parade of things that concern us; for in every command of Scripture it is implied that people have common sense, and the ordinary delicacy which belongs to it. Therefore we are not, of course, with indiscriminate, certainly not with vanity and still less with a kind of spiritual selfishness, to go about and make known our own experiences in such a way as to keep ourselves before ourselves, and before our fellows. There is great danger in all attempts to instruct or comfort one another out of our own experience, of falling into a self-exhibitory spirit, which is productive of great mischief. It is the grace of God that has been manifested in you that is to be exhibited. It is not your own excellence, but the mystery of grace in providence that you are to celebrate. It is God in you, and not you, that you are to recount to your fellow-men.

And so our troubles may become our very strength. Yea,

they may become the riches of the world. Oh, out of every tear that Christ shed, what unnumbered blessings have come! Out of every anguish of the heart of Christ Jesus the world has drawn sustenance. And how comforting it is that though we cannot see how our troubles are to redound to the good of others, yet God's providence will overrule them, so that when Satan assails us and we are sifted, and, by being sifted, cleansed and purified, and converted, our experience shall benefit those about us! How blessed, under such circumstances, is it that we have been afflicted! and how can we say with the psalmist, "It is good for me!"

Imagine with me, grandchildren prattling around the room, some of whom are just coming to years which enable them to understand a little of life; and imagine how the grandparents—the white-haired old man, that has gone through four-score years, and his companion, that ripely and angelically sits by his side—imagine them as one and another trouble befalls these children, teaching them from their own experience. How does the daughter come back to the mother in her days of early anguish, in her days of disappointed hope, when the cross and burden are heavier than she can bear! And how wisely does the mother instruct the daughter! And how wisely do the grandfather and the grandmother instruct the grandchildren! And how wonderfully comforting from the lips of those who have had long experience are such words as these: "I too walked just as you do; such and such was my experience; thus and thus the Lord led me; and now I bless His name for every trouble, for every cross, for every burden, for every thing that He has been pleased to put upon me!" What an unfailing source of comfort and strength must such a testimony be to those that are coming after from those that have gone before, as, having experienced many years of trial and suffering, they sit without trouble and serene, waiting, like stars that hang at day-break on the horizon, not to set, but to disappear in the

stronger light of morning. As we behold them thus in their last days, how do they represent to us the blessedness, not only of affliction, but of its ministration, of its power, and of the meaning of the Saviour when he said, "When thou art converted, strengthen thy brethren."

Woe be to those that are without affliction. God has pronounced a sentence of bastardy upon such. Woe be to those that are afflicted, and out of whose affliction nothing moral comes. Woe be to those whose pride of life is blighted only to be embittered. Woe be to them whose foundations are swept from under them only to leave them in the mire without other foundations. Woe be to the rich that are overwhelmed with troubles and crosses, and that come out of these things misanthropic, distrustful, discouraged, miserable, ugly, good for nothing. Blessed be that man whom God loves, and takes care of, and will not allow to be proud and selfish and headstrong; and will not allow to put all his confidence in this world; and will make to feel that an immortal soul must have immortal food, and must not be kept on material bread and water; and will make partakers of the bread of heaven and the water of life. Blessed be that man who learns by the things which he suffers to glorify God, and trust him more implicitly; and that; having learned to do these things, becomes a teacher, and so teaches that men are strengthened by his troubles.

Now are there none of you that have learned such lessons? And what are you doing? Are you going about thinking of your own grief? Are you going about trying to get somebody to comfort you? Are you going about to find something to lean on? Are you going about seeking the consolation of sympathy? Why do you not go about and comfort somebody else? Why do you not go to work for somebody else? Why do you refuse to employ the means which God has given you for comforting others? You shall find that you will be comforted in the measure in which you

comfort others, and that you will be strengthened in proportion as you give strength to others. Christ, "for the joy that was set before Him, endured the cross, despising the shame." The joy of benefiting others came even to Him through the cross and through the shame. Your joy lies beyond trials and sufferings, and you must inherit it by making your troubles inure to the benefit of other men. May God teach you so to do.

H. W. B.



SATAN.—The word Satan is said to occur in the Old Testament thirty-four times. It is translated in various ways. A common meaning of the word seems to have been 'Adversary' or opponent; as illustrated in Numbers xxii. 22. 'God's angel stood as *Satan* (an opponent) before Baalam's ass to *Satanize* (oppose) his progress.' In the opening of the poem of Job, Satan is mentioned as standing and talking with God, in a way not at all consistent with our idea of the Enemy of Man. The personification of the Evil principle has prevailed from a very early time—among the Persians as Ahriman, among the Egyptians as Typhon, and among the Latin Fathers as the Devil. None of these, however, are the same as Satan. The belief in diabolism, and the possession by evil spirits—not Satan—was common in the time of the Apostles, and every species of insanity appears to have been attributed to these spirits.

During the sixteenth century, the belief in the Devil's supernatural agency became so alarming that Bishop Jewell preached a sermon before Queen Elizabeth, entreating her to check his fearful power by exterminating all witches and wizards, who were simply his agents, and were then very numerous.

We well know what fearful trials and murders were done at and after that time in the burning of old women and little children—and that many of them are said to have confessed they were imps of evil.

Many persons have believed that Satan was more powerful than God, and that he was the prince and ruler of this world. Thousands of most strange treatises have been written to make clear this dark question, but the world still remains in a state of doubt. Less is said about him than formerly, though his activity seems not to have grown less.

LV.

THE GREAT APOSTLE.

BY REV. WILLIAM ADAMS, D. D.

WHEN our divine Lord was crucified, the inscription prepared by Pontius Pilate, and affixed to the projecting beam of the cross—"This is the King of the Jews"—was written in three languages, Hebrew, Greek, and Latin. This three-fold super-inscription represented the three forms of civilization at that time ascendant in the world. First in order was the old Hebrew faith. This claimed a divine origin. The nationality with which it was associated through all the vicissitudes of empire had maintained its own distinctions. It refused to coalesce with any foreign element. Isolation from all other nations was the characteristic of that one nation chosen of God to be the depository of His special revelation to the world. This separation in religion, in thought, in language, in manners, and customs, was not accidental. It was accomplished by a long series of events and appointments, designed by God to preserve the chosen tribes from the idolatries which prevailed throughout the world. No other people could boast of such a history as the descendants of Abraham. Before the literature of other countries was born, the Hebrew nation possessed a treasure of inspired books, which have not lost

their value by the lapse of ages, but are now regarded throughout all civilized countries of the world as the crown jewels of all letters. Reaching its culmination about a thousand years before the birth of Christ, the civilization of the Hebrews during the reign of Solomon was distinguished by unprecedented splendor and power. As the descent began from this proud summit, Prophecy, as if to cheer and sustain the hearts of the people so singularly educated, uttered its clarion voice in promise of One who should come to reign over all the earth. When all these moulds of thought had subserved their purpose, the Hebrew nationality was shattered by the bolts of war. This extraordinary people were scattered, with their unique religion and great hopes, all over the world. Their temple was destroyed, and they themselves were driven as the chaff in all quarters of the habitable globe. At the time that Christ was crucified Judea was a province of the Roman Empire. The Jews themselves were on the Tigris and Tiber, and the Nile. They were ubiquitous. They carried with them their own religion. Pharisaism had given that religion a peculiar form visible to all men. It looked with contempt and horror on all other religions, claiming itself to be the one only accepted form of piety. Like a cedar of Lebanon was this old Hebrew civilization; its roots of an amazing strength and depth; its age computed by many centuries; its immense branches thrifty and vigorous, notwithstanding the wars which swept around it, and the change of ownership in the soil where it grew.

Distinct from this form of civilization was the next in order known as the Greek. This had given its language to the whole civilized world. The Macedonian Empire had given a tongue to all the nations which it had subjugated, which was recognized as the medium of general intercourse. It was the language of philosophy, of commerce, and of courts. What the French language was in the eighteenth century throughout Europe, from Cadiz to Moscow, that was the Greek

at the beginning of the Christian era, throughout the manifold and parti-colored East. The name of Alexander the Great was given to that Greek city which was founded in Egypt, where, more than two hundred years before Christ, the Hebrew Scriptures were translated by the order of Ptolemy into the Greek language. This book, known to us as the Septuagint, was the one in general use by the apostles and early preachers of Christianity, from which most of their quotations were made.

After faith and culture came the reign of iron power. The third language in which the inscription on the cross was written, the Latin, represents the ruling dynasty at the time when our Lord was on the earth. No other power had reached the same amazing extent. One after another all the nations had fallen before the tremendous power of the Eternal City. Macedonia, Cappadocia, Egypt, Pontus, Bithynia, Judea, Gaul, and Britain, were provinces of the Roman Empire. Her Eagles at the same time were on the shores of the Western Ocean in Wales, on the Lybian Sands, and in ancient Armenia. The policy adopted by Rome in the administration of her vast and heterogeneous empire was, toleration of all the divers religions to which its several provinces were addicted. From the time that Christianity came in contact with this magnificent imperialism, in the person of Pontius Pilate, down to the time when the Apostle Paul is sent by Lysias to Cæsarea, there is a show of fairness and justice on the part of the Roman Rulers. The unity of this stupendous empire, the net-work of consulates and prefectures throughout all the provinces, the military roads which were surveyed and built in all directions, were providential preparations for that religion which, born in one of the subject provinces of Rome, was destined to achieve an extent of jurisdiction, and degree of power, infinitely surpassing that of the Seven-Hilled City.

Thus we have in our eye the three forms of civilization of

highest note in the world when Christianity began its world-wide career. The problem was, by what means this religion should be propagated among all the nations. It is when revolving this problem that we are led to admire the wonderful combination of qualities which met in the person of the great Apostle.

Christianity being, in a real sense, the outgrowth of Judaism, it was a necessity that its first apostles should be of Hebrew descent. On this subject we shall say no more in this place than is necessary to bring out the thought that Christianity did not begin when Christ was born at Bethlehem. Antedating the foundation of the world, it was gradually revealed in typical and prophetic form in the Ark which was borne by the Levites over the sparkling sands of Syria, and in all the rites of the Hebrew nation. Jesus Christ was born in a Jewish family. Of the tribe of Judah was he. Those who first believed on him were of the same ancestry. Judaism dies in giving birth to spiritual and universal Christianity. The first disciples could not comprehend how they were ever to be any thing more than Jews. Those who first embraced the Christian faith regarded themselves only as a sect of the old Hebrew Church. How difficult was it for them to get rid of this idea! What singular processes were necessary to change the Jew into the Christian! Peter must see a vision from God before he can venture to preach the gospel to a Gentile. As leaven worketh in a measure of meal, so, by little and little, did the true nature of the religion of Christ, as adapted to all men alike, unfold itself to the apprehension of its first official heralds. When the gospel had been preached, according to the directions of its author, first of all, to the lost sheep of the house of Israel—when the proclamations of the new faith had been made in Jerusalem, and the towns and cities of Judea, then a new epoch was reached, and a new stage of development began, in that propagandism which was ultimately to subdue the world.

As a different work was now to be accomplished, so a different agent was essential. Is the gospel intended for all the world, then is a preacher wanted cosmopolitan in his personal fitness. And such is he who bears the high designation of THE APOSTLE TO THE NATIONS. Judea is not his sphere, but the world. Beginning as did the other apostles with those who had been trained in the same faith with himself, he soon sprung, as it were, into the conscious greatness of a soul, to which had been given the sublime revelation of that freedom in Christ which is forevermore oblivious of all the old distinctions between Jew and Gentile, Barbarian and Scythian, bond and free.

An analysis of all the facts belonging to the conversion of Saul, from being a frenzied persecutor of Christian men and women, to his becoming the zealous preacher and apologist of the Christian faith, is foreign from my present design. The more these facts are examined, the more convincing will be this chapter of Christian evidence. To such as are disposed to prosecute this subject, let me commend the treatise on the Conversion of St. Paul, by Lord Lyttleton. It will ever stand as one of the most curious and interesting facts of English literature, that this author was himself converted to Christianity by the study of that very incident in the Sacred Annals, which he had selected for the purpose of disproving Christianity. Tinctured with infidelity, in company with his friend Gilbert West—an Oxford scholar—the translator of Pindar, the one chose the record of Christ's resurrection, and the other the account of the conversion of Saul, for the avowed purpose of constructing an argument against the credibility of the text. The result was, that the investigation which each was compelled to make of the passage agreed upon, led to the entire conviction of both as to the truth of the evangelical record, and so we have these several treatises by Gilbert West and Lord Lyttleton, which will ever be esteemed among the most valuable of all our modern defences of Christianity.

Observe the qualities which met in the person of this "many-sided" Apostle, fitting him to the service of propagating the Gospel among the diverse nationalities of the globe in his day. The three forms of civilization we have described were all represented in him. He was a polyglot. He was a Hebrew, a Greek, a Roman—all in one. Those several aspects and forms of his character were displayed in most efficient service according to the circumstances which evoked his testimony. First of all—he was of Hebrew extraction. He was a Hebrew of the Hebrews—the *ne plus ultra* of Hebrew precision. He was a Pharisee. As such he had been most scrupulously educated, by one of the principal doctors of Hebrew law. His professional education was in the city of Jerusalem; so that he was a proficient in all the customs of the Jews. He thoroughly comprehended all their prejudices, and all their habits of thought. The memories of the past, the hopes of the future, by which every Jewish mind was distinguished, had been his own. There was not a form of the Hebrew religion—not a jot or tittle of the Hebrew tongue—not a quibble of Hebrew tradition—not a point in Hebrew law with which he was not perfectly familiar. Whenever he encountered a Pharisee, he knew how to interpret the sneer which curled his lip, and the pride and superciliousness which gave a bearing to his person. How apt was he in his references to Hebrew history, in his timely use of the Hebrew Scriptures, holding the minds of his Jewish auditors close to the claims and import of their ancient religion.

But he was also, to all intents, a *Greek*. He was born in Tarsus, the chief city of Cilicia, lying upon the snow-cold and sparkling Cydnus, bathing in which Alexander was near to losing his life. The first historical account of this city is given us by Xenophon. It was distinguished not only as holding an important highway of commerce with the East, but as the seat of philosophy and letters. It was, in this respect, the rival

of Athens and Alexandria. An ordinary classical dictionary will furnish the names of the many poets, grammarians, logicians, and scholars, of all types, who were natives of this ancient city. Here it was that many Jews found a home, when the city was held by the Persian and Syrian kings. In one of these Jewish families the Apostle Paul was born. The Greek language was his vernacular, as well as the Hebrew. He was familiar with Greek authors in all departments of literature ; and most of all he was a master of that great art of mental management which was esteemed such an important part of Greek culture. He had been educated in dialectics, and frequent were the occasions in which his potent skill in reasoning was displayed, in those immortal speeches and epistles, which have been transmitted to us in the inspired canon.

Last of all, the Great Apostle was a *Roman Citizen*. That which insured the greatest protection to his person, wherever he might go, was the privilege of his birth. It is generally supposed that this birthright was his because of some service rendered by his father to the Roman authorities. Tarsus was indeed a free city, made such by Antony. Sixty-six years before Christ, Pompey had made it the capital of the new Roman province of Cilicia. Under Augustus the city obtained immunity from taxes, through the influence of the Emperor's tutor, the stoic Athenodorus, who was a native of the place. Eventually Tarsus became a Roman colony in such a sense that all of its inhabitants enjoyed the privilege of Roman citizenship ; but this was not till long after the life of Paul. That there was a distinction recognized between that kind of freedom which consisted in immunity from taxes, and that higher privilege of complete Roman citizenship, appears from the fact, that the Roman tribune at Jerusalem did not hesitate to order Paul to be scourged, though he knew him to be a native of Tarsus, but immediately he desisted from the act when informed that Paul was a Roman citizen.

That which others purchased at a "great price," was the inalienable right of the Apostle, as one who was *free-born*. In the Augustan age no right was more highly prized than that of Roman citizenship. It put one, in whatever part of the civilized world he might dwell, under the broad ægis of Roman law. Who that has ever read the oration of Cicero against Verres, that unscrupulous prætor, once in Tarsus, and afterwards in Sicily, can forget the masterly manner in which he treats the immunities and rights of every citizen of Rome? This was the climax of guilt in Verres, that he dared to subject to the lictor's rod, without due process of law, a man who continued to exclaim—"I am a Roman citizen—I am a Roman citizen!" Hortensius himself, the great rival of Cicero at the bar, abandoned the case of his client Verres, when once this charge had been established by evidence—leaving him to his fate. That Paul, in addition to all the qualifications he possessed as a Jew and a Greek, should have this also of free Roman citizenship, is proof that in his person met and combined all those properties and accomplishments which entitled him to the name of the Great Apostle.

Let us look now at the manner in which these several qualifications were brought into play in the cosmopolitan office of the Christian Paul. One of the first speeches of the Great Apostle, which is preserved to us, is that which he made in Antioch of Pisidia, on his first missionary tour. The occasion was his presence, on the Sabbath-day, in the synagogue of the Jews. Wherever it was possible, he sought, as did all the Apostles, to gain access to those who held the old Hebrew faith. His address on this occasion is recorded in the 13th chapter of the Acts. It is the Jewish side of his nature which is now presented, for his hearers are Jews. Observe how naturally he unfolds his theme in connection with the paramount facts of Jewish history. His argument is constructed after the general manner of Stephen's famous apology. He begins far back in their patronymic annals.

He shows himself familiar with all those facts which were the boast of every descendant of Abraham. He careers over the whole course of those memorable incidents which distinguish the Jewish nation as the people chosen of God for some grand design. When his facts are well arranged, when they are bound together by cords of illustration and argument, with a tremendous swing he brings them to bear upon that one occurrence, the resurrection of Jesus Christ from the dead, as the consummation of all the previous arrangements of Divine Providence. To the Jews he became as a Jew. In their presence, for the sake of carrying their convictions, every thing else, as it were, dropped out of his mind, while he made use of these advantages conferred on him by his Hebrew education and religion. It would have been impossible for any but a Jew to conduct such an argument before such an audience. No Gentile could have had an entrance to the synagogue. He would not have been allowed a hearing on such a subject as the Christian belief. It required one bred in Jewish habits, and familiar with all the prejudices and pride and expectations of the Jewish mind. Most adroitly did the Great Apostle on such occasions accomplish his task.

Take another incident, yet more striking. It occurred in Jerusalem itself. It was some fifteen years later in time than the one already described at Antioch. A great commotion had arisen in the metropolis, instigated by the Jews. Influenced with passion, because of what Paul had preached, in his noble Christian way, concerning the law of Moses and the Temple worship, these men had moved the whole city, and the people were surging to and fro like the waves of the sea. Violent hands were laid upon the Apostle, who was near losing his life upon the spot. It was here as with other mobs—no definite object was in view—some shouting one thing and some another, in a most tumultuous concourse. Hearing of the scene in the streets, the chief captain of the Temple

Guard, a Roman soldier, a custodian of the public peace, hastened to arrest the stranger who appeared to be the cause of all the tumult. Putting him in chains, intending to hold his person for subsequent disposal, he proceeded to take Paul into the castle; but the crowd was so great and urgent, swaying to and fro, that he appears to have been taken from his feet and swept along with the soldiers who surrounded him.

Turning to the captain, the Apostle asked if he might speak to him. The soldier was surprised to find that his prisoner could speak *Greek*. He thought he had arrested a notorious seditious, who had given the authorities great trouble and alarm on previous occasions. "Art not thou that *Egyptian* which, before these days, madest an uproar?" "I am a Jew of Tarsus, in Cilicia," says Paul, "a citizen of no mean city. I beseech thee, suffer me to speak to the people." Permission was given, and Paul, standing on the stairs, turned towards the angry crowd, and, beckoning to them to give him a hearing, he began to speak to them in *Hebrew*. What a change ensues! The noise is hushed in an instant. The Roman captain must have wondered when he heard the very man whom he had suspected of being a barbarian leader of a gang of murderers, speaking so fluently in Greek to him, and in Hebrew to the Jewish populace. When the latter heard that he spoke in the *Hebrew tongue* to them, their silence was the more profound. Then began he to relate all the circumstances of his birth, education, conversion, and mission to the Gentiles. This last-named incident it was which could not be tolerated by a Jewish populace; and so the tumult burst forth anew. But now a new aspect is given, suddenly, to the whole affair. The chief captain, whose sole object was to preserve order and peace, thought that he would know more of the person in his hands, and so he commanded him to be examined by scourging, to enforce and extort the truth. Promptly the soldiers bound him with

thongs, preparatory to executing the command, when Paul quietly turned to the centurion who presided over the scene, and simply said—"Is it lawful for you to scourge a man that *is a Roman* and uncondemned?" Hands instantly drop from his person, and the greatest of changes is produced. The question of the prisoner is repeated by the centurion to his superior officer, who comes immediately to Paul, and asks, with utmost haste, whether he was indeed a Roman citizen. "I am," said the Apostle, "a free-born Roman citizen." And the chief captain *was afraid*, because of the indignity he had already put upon Paul in *binding* his person. The men who were about to subject him to torture and examination, fled quickly from his presence, and left him master of the whole scene. Nor was this the end of the transaction. The Roman commander, perceiving that his prisoner was accused by the *Jews*, evidently of something concerning their religion, thought he would ascertain the whole truth, and on the next day he convened the chief Priests and the Sanhedrim, and brought Paul before them. Perceiving that this assemblage was composed of Pharisees and Sadducees, by an adroit stroke of policy the Apostle advised them that it was by reason of his faith in the resurrection that he, a Pharisee, the son of a Pharisee, had been brought under accusation by his own countrymen. That single word was enough to divide the counsels of the assemblage, for this was the peculiarity of Sadducean belief, that there was no such thing as a resurrection or after life, or spiritual existence. So there was a dissension between the two parties of the great council, in the midst of which the Apostle was left in the hands of the Roman governor. True to his military trust, and determined to protect, as his own honor was at stake, the person of this strange prisoner—Hebrew, Greek, and Roman all together—he sends him down to the Roman Castle at Cæsarea to await future developments.

We turn now to another incident of a very different complexion. Following the Apostle across the Ægean, in one of

his several Christian tours, we stand with him in the city of Athens. Here he is in contact with *Greek Culture*. This is the focus of Greek philosophy. No artist could paint a more faithful picture of Cynic, Stoic, Epicurean, than is given us in the compass of a few words in the seventeenth chapter of the Book of the Acts. The cold sneer, the haughty contempt, and the listless indifference of each as they sauntered or swept through the crowd, are brought before us in living forms. Behold the scene, as Paul, the Christian Apostle, rises before the august assemblage on Mars Hill—he, a plain, simple, dark-robed man in the presence of the most erudite collection of men on the face of the earth. Of what avail would be his *Jewish* lore with such an audience? It is the Greek aspect of this Christian Apologist which is displayed toward the representatives of the Greek mind. The very language he uses on this occasion is unlike the rest of the Greek Testament. It is of the purest Attic. It is like an apple of gold in a basket of silver. As he begins—*Ἀνδρες Ἀθηναῖοι*—you might fancy it was Demosthenes commencing one of his immortal orations. With what an easy and adroit sway he sets out in his argument. Our English version of his words—"I perceive that in all things ye are too superstitious"—fails of conveying the exact shade of thought. He does not repel his hearers at the outset by a charge of weakness, such as we associate with superstition. Rather does he seek to win their confidence and a favorable hearing of his plea—"Ye men of Athens, I perceive, from all which meets my eye in your metropolis, that you are much addicted to religious worship." Then he proceeds, from this reference to their idolatries, to prove to them the existence of the one only living and true God. He argues from the qualities which exist in rational man to the qualities which must exist in his intelligent Maker. He shows to them that he himself is a master of the dialectic art. He will not yield to one of their scholastics in the skill and proficiency of exact logic. He would have them to understand that he was no

ignorant babbler, but one thoroughly trained in every department of their own vaunted culture. He was familiar with their own literature. He quotes from their own poets. When he had accumulated all the arguments of natural religion, and had arranged in due form all those preliminary truths which were intended to propitiate the minds of his hearers, he presses at once from the unity of God, and the unity of the human race, to the paramount fact of the Christian religion,—the Advent and Resurrection of Jesus Christ. At the mention of this, the usual division took place. Some mocked; some, more profoundly interested than they were willing to admit, avowed their purpose to weigh the matter further; while others, allowing that the speaker had carried their convictions, gave unto him with intelligent faith.

We have called St. Paul THE GREAT APOSTLE. Though his natural qualities, his intellectual gifts and accomplishments were of an extraordinary character, it is in his moral features that he rises as a prince among men. The notions of the world are changing fast in regard to the nature of true greatness. Milton complained and protested most eloquently in his day, against the habit of the world in celebrating its own destroyers. Those were computed the greatest of their species who attained to the greatest power. Alexander *the Great* is the common title by which he is known in history, who achieved the greatest success at the head of a victorious army. But he was a man of vulgar passions and died in his youth in consequence of a debauch. Our divine Lord introduced a new doctrine concerning greatness. It was announced to his disciples in circumstances which they were not likely to forget. They had been talking among themselves as to which of their number should be *greatest* in the kingdom which they supposed their Master was about to establish. There appears to have been no mock modesty among them. They gave utterance to the common sentiments of the world, at that time. One determined to be prime minister, another to be the

treasurer. Each and all were intent on self-aggrandizement, at the expense of others. Rebuking this old method of the world, Christ proclaimed a new law to his disciples—"He that would be great among you, let him serve: He who would be chief, let him minister." Self-subjection for the sake of others' welfare: this is the method and measurement of greatness in the school of Christ. It was after this new rule that the Apostle Paul was great among men. He holds the first place among the true heroes of mankind. All his varied powers were used for the welfare of his fellow-men. There was from the beginning of his Christian career an evident and entire forgetfulness of himself. The old ambition, in the form of self-assertion, was dead, and his sole purpose was to benefit others. Did he become all things to all men? It was to carry no selfish end. It was not to accomplish any advantage for himself. If it had been he would have been only a cringing sycophant. His greatness, had it been acquired after such a method, would have been only that of a successful politician. In fact, he turned and used every side and every faculty of his nature, towards all men, according to their qualities, that by any means *he might save some*. Never was there a character more distinguished for unity and concentration. He had but one motive, and that never wavered. In whatever presence he stood, before a company of philosophers—a profligate prince like Agrippa—a Roman officer in Cyprus—a crowd of soldiers and sailors in danger of shipwreck, his greatness in every instance was acknowledged and revered. It was the quality of his love, which made him greater than governors and centurions and emperors. It was this which made him so buoyant and joyous. It was this which made his heart so warm, when, in the winter, without a cloak, he voyaged across the stormy Adriatic. In accomplishing the great object which Christian love suggested, he was lifted far above all that was mortal. His independence was not stoicism, for how gentle was his heart—how it longed for sympathy from those he loved.

But he had reached a sublime serenity, unmoved by the ordinary ambitions of the world. Whether he possessed or lost what the world most value, was to him of little consequence, so long as his soul lived in the upper atmosphere where all the common distinctions of human life are forgotten. Whenever he is moved to indignation it is at men who are selfish. Every thing mean and intriguing is the object of his implacable disgust. The thorn in his flesh, may it not have been the conduct of mean men—men who, unable to comprehend the nobility of his Christian ministry, plotted to defeat his work? How cheerfully he sacrificed himself, on all occasions, in the magnanimity of his purpose. He does not *stand* on his rights, except when that assertion would “turn out for the furtherance of the gospel.” That he might preach that gospel in Corinth, he worked in that city, for several years, in his trade as a tent-maker, for such was the occupation in which he had been practised, according to that wise Jewish law which required all parents to teach their children some honest handicraft. The greatness of Paul is as apparent when plying his needle in the manufacture of tents—that he might be able to propagate the gospel—as when he stood before kings and councils in the bravery of his impassioned rhetoric. There was no affectation of humility, such as is practised by the mendicant friar, with his hair shirt, rope girdle, bare feet, and filthy serge. Asserting his right to full support—his right to enjoy the comforts of married life as well as other men—with no scorning of any privilege or immunity which God had authorized, he foregoes his privileges, and denies himself his own rights whenever he could thereby hope to benefit others. So does he deserve to be called Great.

We left the Apostle in the hands of the chief captain of the Roman garrison at Jerusalem. This officer, Claudius Lysias, unwilling that his prisoner should be assassinated by the Jews, sent him under a military guard to Felix, the Roman Governor, at Cæsarea. The character of this official is

given us in the few words of Tacitus, who, with his usual idiomatic force, says of him, that "in the practice of all kinds of lust and cruelty he exercised the power of a king with the temper of a slave." Every incident in his life which has reached us justifies this description. Drusilla, whom he called his wife, the sister of the second Agrippa, he had enticed away from her lawful husband. In short, Felix was a voluptuary, and pusillanimous as he was despotic; for during all the time that the case of Paul was pending before him, he hoped to receive a bribe. After an interval of a few days, the High Priest and many of the chief Jews came down in person to Cæsarea, accompanied by Tertullus, a lawyer, acquainted with the Roman code and the Latin language, with the intention of having Paul delivered into their hands. The speech of this professional pleader is given at length. It is adroitly conceived, containing a mixture of charges against the Apostle as one guilty of faction and treason in regard to Roman authority, and of profanation of the Jewish ecclesiastical law. The Apostle was permitted to speak in his own defense. He refutes every accusation by an honest statement of the facts of his life, and by a reference to the recent disturbances at Jerusalem, which Felix finds to agree with the letter sent to him by Lysias. The vindication was complete and Felix was ready to discharge the prisoner, but, desiring to please the Jews, he ordered Paul to be kept in bonds. A resident for several years at Cæsarea, where the Christian religion had made such progress, even in his own army—his wife withal a Jewess—Felix had so much personal information concerning the religious matters involved in this dispute, that he was determined to see and hear the defendant again. The interview most probably was private. Here was our Christian Apostle face to face with the Roman libertine. He asks for no favor towards himself. He pleads no more his own case. He is intent on saving the soul of the Procurator. How his speech was ordered, precisely what he said, is not reported;

but his rebuke was so pointed, and his reasoning was so irrefutable and cogent concerning the great matters of righteousness, temperance, and judgment, that Felix trembled like an aspen leaf before the Great Apostle.

No sooner had Porcius Festus succeeded to the office of Felix, than the Jews renewed their accusations against Paul, and this time with such hope and prospect of success in their nefarious purposes, that the Apostle was constrained to throw himself on his rights as a Roman citizen, and appeal his case directly to the Emperor at Rome.

Before he was dispatched to the imperial metropolis, as he now was sure to be, another opportunity was given to him for his most eloquent Christian persuasion. Herod Agrippa and his wife Bernice came to Cæsarea to visit Felix, and hearing of Paul, they desired to see him for themselves. An hour was appointed; and never was the greatness of the Apostle, the sublimity of his aims, the power of his self-conviction, more apparent than on this occasion. So courteous and dignified was his manner, so respectful was he to the person both of the Jewish King and the Roman Representative, and yet so intent on carrying their convictions in favor of Christianity, that it was hard to withstand the torrent of his eloquence. Agrippa was a Jew, and to him Paul recited the incidents of his own Jewish birth and training, and so wisely did he put in array the great facts of Hebrew history, that he carried at once all the outposts, and pressing to the citadel, he makes this homethrust at the king—"King Agrippa, believest thou the prophets? I know that thou believest." So favorable was the impression made by his address, that he would probably have been released by Felix, at the solicitation of Agrippa, had not a legal appeal already been taken to Cæsar.

The voyage to Rome, consuming months, was tedious and disastrous. The ship was unseaworthy and crowded. Before the first voyage was terminated by shipwreck, the Apostle showed himself the master spirit of the whole company. His

suggestions were of wiser import than those of Captain or Centurion. When all others were desperate, the Apostle was brave and joyous. Neither storm nor hunger, cold nor peril, had power to damp or depress his noble cheerfulness. Taking passage in the spring in a vessel from Alexandria, which had waited at Malta, where Paul was shipwrecked, he reached Italy, entering at the harbor of Puteoli—west of Naples. Delivered over by the Centurion in whose charge he was to the military commander at Rome, he was permitted the privilege of residing in his own hired house. Here he immediately puts himself in contact with the Jews, reasoning with them out of their Scriptures. He is the same zealous Apostle to the last. Such was his heartiness of purpose that many even of Cæsar's household were converted to the Christian faith. Here it was that he wrote his last inspired Epistle. It is the Second which he wrote to his dear friend Timothy, who was to him as a son. Calm and blessed in anticipation of his own martyrdom, he writes those great words which ever since have been among the "march melodies," of the Christian Church. "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at THAT DAY." So wrote the great Apostle, within sound of the lions gnarling and roaring for his blood. When arraigned before Nero, he had no man to stand by him—no patronus, no advocate, no friend. But faith in his ever-present Lord and Redeemer made him superior to fear. As the setting sun appears to be of larger dimensions and its beams of richer effulgence than at the meridian, so the greatness of this Christian Apostle seems more glorious than ever just as he sinks from our view, at the close of his most eventful life, in the mysteries of his martyrdom.

W. A.

LVI.

THE WISDOM OF JESUS.

MY FATHER—THE INDIAN GOD, THE PERSIAN, THE GREEK—JEHOVAH—THE PRODIGAL—THE TEMPTATION—THE TEACHING—THE PRAYER—THE TREASURE—THE GREAT DOCTRINE—THE PARABLES—LITTLE CHILDREN.

LET us approach this subject with all reverence, but without fear.

To separate the divine and the human, to say what is from God, and what is not from God—who can do it? That is not what we will attempt; but only to express, in some stammering way, our sense of the wonderful wisdom which fell from the lips of Jesus, who once lived among men, and walked with them in that Holy Land: wisdom applied to earthly men, becoming a part of their earthly life, adapted to their earthly natures.

MY FATHER—These are the first recorded words of the extraordinary child, spoken when he was but twelve years old. What do they mean? Let us read the whole of his answer to his mother.

“Wist ye not that I must be about my *Father's* business?”

Did he mean Joseph, his earthly Father? And was it about *his* business he was spending his time among the Doctors of the Law?

He meant God—God, the father of all men !

These two words mark an epoch in the history of the world ; they are the key-note of the great harmony which is struggling to find expression through all ages. This is the point of departure for the religion of the coming time, the point from whence it goes out, the point to which it returns. We can bear to dwell upon these words for a moment. In the light which has radiated from Jesus himself, the full value and import of this expression of God has been forgotten, or has been unseen.

Up to this instant the gods men worshipped had been vague, ideal, unreal ; or they had been despotic, terrible, fearful.

Amidst a chaos of gods the Aryans had sought to see the Supreme. They saw dimly the Trimurtii, who in some strange way were concentrated into Brahma, the supreme divinity of all divinities ; but far away from men, lost in the effulgence of light, inaccessible in the vastness of Spirit. Could man approach him ? Impossible. Thus man came to say, "The world is in the power of the Devas, the Devas are in the power of prayer and supplication, and these are in the power of the priests ;" and at last, "My gods are the Brahmins." Thenceforward the priests grasped the souls of men.

Thus from that vast ideal came priestcraft, oppression, spiritual fear, and every evil thing.

The Persian mind saw far,—far back, before the page of history was written in letters on stone—how the principles of Good and Evil struggle for the mastery of the world. They called one Ormuzd, the other Ahriman ; and they prayed to the good, but they feared the evil. Light was the soul of Ormuzd, darkness the dwelling-place of Ahriman. Hence the Sun became the 'Eye of Ormuzd,' and was worshipped as the fountain of life and fertility. Out of this grew all the Temples of Baal, all the rites of the sun-worshippers.

Jupiter expressed to the Greek mind what Ammun had expressed to the Egyptians, all majesty and force. He de-thrones his father; he sits on his Olympian throne, and rules the universe with resistless power. One hand grasps a sceptre, the other a shaft of thunderbolts, which he launches at man as it pleases himself. He is a god of earthly passions and human caprices.

Jehovah is the God of Battles. He commands, men obey—or disobey, and he punishes with fire and pestilence. He ruled the Jewish mind through fear, not through love.

At last the hour came when the child Jesus said “My Father,” and it expressed God. For the first time in human history, man could approach the PRESENCE without fear, without trembling, sure of love. For the first time God was revealed to man as a Heavenly Father full of love for his children on earth. For the first time man could believe that in all failures, sorrows, sufferings, there was in the universe an eye to pity and a spirit to love; that however dark and incomprehensible all suffering might seem, it was but the bitter wisdom of the Almighty and the tenderest care. Man, making his way through the pilgrimage on earth, knowing not how to guide his steps, knowing not the danger of the way, falls again and again, is hurt, is perplexed, is weary, is despondent. But now he rises again and goes forward, knowing that these falls, these trials, are but God’s ways to teach him how to walk; to teach him the great laws which control the earth and man, and all created things, and so to measure his steps and rule his life in harmony with them, as in the end to come out of darkness into light, out of fear into faith.

From the hour when the divine child said My Father—man knew God as his Heavenly Father, his tenderest friend; one whom he could approach trustfully, hopefully. The dark night of fear had passed, the bright morning of love had dawned. These truths are universal, they are for every man

of every race, every nation, every clime; they are for the child and for the old man, for the king on his throne and the beggar in his rags; for the weak, the oppressed, the despised, as well as the prosperous and strong. Henceforth God stands by the side of man, and none can come between them. Are we not right then in saying, that the great epoch in man's history had come, that the key-note of the divine harmony had been struck—that the central point of the new and true religious life had been revealed?

At this point comes in the most beautiful parable of the Prodigal Son, which is a practical application by Jesus himself, of the tender and lofty idea of God. Here he shows how God will treat his erring children, how he will receive them again, and will rejoice over them. As the earthly father received back his long-lost son, with those penitent words on his lips—

“Father, I have sinned against Heaven and in thy sight and am no more worthy to be called thy son”—as he received him joyfully, thankfully, so it must be with the Father in heaven.

Eighteen years pass away before we hear further words from those lips; eighteen years when the child has grown into the man, “increasing in wisdom and stature.” He had drawn wisdom from the Doctors of the Temple, from the little world around him, from the charming nature of Galilee, from the strange mystery in his own soul.

Then he is tempted by the Devil, tempted by the grosser appetites; and the grasping ambitions of the world; but his reply again and again is—“Man shall not live by bread alone.” “Not for the kingdoms of earth shall man worship the Spirit of Evil.”

Does not this mean that all earthly possessions shall not buy the serene and honest soul? Does it mean that money and power are sure to be curses, when got by worshipping

Satan instead of the Father? Has not man alway and surely found it so? and yet there are fools still!

We come to the public teaching of Jesus, to the wisdom which he instilled into the minds of the fishermen and other poor people, who had ears to hear the divine words spoken by this son of the carpenter; by one as poor and as contemned as themselves. Let us repeat a question or two.

Who told him to preach? Who ordained him a teacher? In what schools did he study? Whence had he wisdom, having never learned? Such were the questions that were asked by the learned and the rich in that day. His own teachings answered them and silenced them; for man never manufactured a divine teacher. The poor and the open-hearted believed, because his words were true, and sank into their souls. He found his hearers then, not in any of the Colleges, or Churches, or Senate Chambers, but on the road-side, in the houses of the despised, in the boats of fishermen; wherever were a few willing listeners, there he spoke. He wore no priestly vestments, stood not at any altar; he spoke not in the language of the schools, but in that of the common people—words which all could understand.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you and persecute

you and say all manner of evil against you *falsely* for my sake."

These are the Beatitudes which dropped from his lips; these the words which carried consolation to the wretched then, and are a balm to the wretched now. They told that this life, with its cares, its bruises, its disappointments, is not all; that there is somewhere a kingdom of God, where cares and bruises and disappointments do not enter, where mourning shall cease, where the merciful shall obtain mercy, where the pure in heart shall know the Father of mercy and shall be taken like children to his sheltering arms.

Such doctrines, such truths never before were announced by any priesthood, never before were made the foundation of a religious life. Why were they received, why believed? Not only because they were true, but because they were made living truths in his own life among men, by Him who spoke them. They came not out of a cloud of incense from the darkness of the Oracle, not from the High Priest behind his altars, not from the learned Sanhedrim of Doctors and Lawyers, but from the lips of one who walked among men and proved his words by his deeds.

Again he spoke:—

"Take heed that ye do not give alms before men to be seen of *them*: otherwise ye have no reward of your Father in heaven."

"And when thou prayest thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men—they have their reward."

There is something wonderful in the short prayer which Jesus gave to his disciples as their model; beginning "Our Father who art in heaven," &c. Wonderful not for what it contains, but for what it leaves out. All repetitions, all specific demands, all particular wants, all announcements to the

Deity of his own perfections, all vain words are left out. The language is plain and simple, the sentiments trustful and childlike. No such prayer had ever been uttered before.

The usage of man had been always the reverse of this. Use vain repetitions, tell your God what you want, insist upon it, clamor for it, burn incense, sacrifice animals, give of your money to his shrine, to urge, to compel him to grant your prayer—such had been the usage of man; now we have a prayer which expresses in the fewest and simplest words, the entire confidence of the soul in the wisdom and goodness of God. He will do what is best.

“Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven—”

What does this mean, and how are we to receive it?

Does any one *believe* these words now? Looking out upon the surface of human life, we see all mankind, all civilized nations, doing nothing else but laying up treasures on earth; spending their days in work, their nights in scheming, to lay up for themselves these treasures. We see them ravaging the globe, grasping from the weak, deluding the ignorant, pandering to the depraved. We see them robbing widows, laying field to field and adding house to house; we see men hard, unscrupulous, dishonest, dishonorable, mean, in order that they may get much of the treasures of earth.

Clearly, these *do not believe* those words of Jesus. They do not know that there is a higher life than *to get*; they have not learned how to *enjoy*; they are yet ignorant and selfish, and through the darkness of their ignorance and selfishness have not discovered that the life of a man is given him that he may do—may work; not for himself alone, but for all.

Following this, falls the GREAT DOCTRINE, the fruit of all wisdom:—

"Therefore all things, whatsoever ye would that men should do to you, do ye even so to them—"

True, Rabbi Hillel fifty years before had said to his scholars, "Whatsoever is hateful to thyself, that *do not* to thy neighbor." It is also in the book of Sirach and in Tobit; Isocrates and Confucius had uttered the same great truth; but mark the character of the wisdom of Jesus.

"Whatsoever ye *would* that men should do to you, *do* ye to them."

This is positive, the other negative; one says *do not*, the other *do*; this is the wisdom which will lead men to *do*, and thus convert earth into heaven.

'It works too slowly,' men say, and so it seems to mortal eyes. But we may hope that one man in a thousand does live by the great doctrine, and who can tell how many more? There are enough to save the world. Whenever the world can believe that in the highest wisdom is hidden the most perfect enjoyment, the world will believe and practice it.

THE PARABLES, as they are called, are the Wisdom of Jesus applied to the daily life of man. They are not vague aphorisms, not philosophical maxims, not glittering generalities to catch the ear and gratify the intellect. They are the application of great subtle truths to the smallest and commonest events of life; are given in the simplest form, and in the common dialect of the people with whom Jesus walked. A child can understand them, and a scholar can appreciate their force and beauty.

Through them all runs one great tone—

"By their *fruits* ye shall know them."

"Not they who *say* Lord, Lord, but they who *do* the will of the Father."

"A good man out of the good treasures of his heart bringeth forth good things, and an evil man out of the evil treasures of his heart bringeth forth evil things."

“Whoever loves God, loves his *brother* also.”

Thus for the first time is the Religion of Humanity made a living faith on earth, a living force to regenerate the world. Here is no great Temple, no splendid Ritual, no imposing Worship, no lordly Priesthood ; but the Temple is the body, the ritual is “Do good to your fellow-men,” the worship is kind deeds and generous thoughts, and a will in harmony with the Divine law.

We need only to ask attention once and again to the most apposite and effective illustrations of the ‘Prodigal Son,’ ‘the good Samaritan,’ ‘the tribute-money,’ ‘the ten talents,’ ‘the ten virgins,’ in proof of the position here taken.

The parable of the Good Samaritan is the seal and condemnation of all hatred and bitterness. Not that men may not differ in their forms of worshipping God ; but there is one way of doing good common to all, and it was not the Priest nor the Levite, but the despised Samaritan who showed us how ; and Jesus has stamped that act with the seal of divinity. This parable, if men believe it, is the death-knell of bigotry, sectarianism, and religious cruelty and persecution.

“Inasmuch as ye have done it to one of the least of these my brothers, ye have done it to me.”

Words cannot be plainer, nor more divine.

The Wisdom of Jesus is shown in the calm confidence with which he spoke his truths in the ears of men. For a long time they reached the ears of the poor and despised only. But at last, when he appeared in Jerusalem in the Courts of the Holy Temple ; when he drove out the traders from those courts ; when he spoke his simple truths in the ears of the rich, the great, and especially in the ears of the Priests and Pharisees, they derided him and laughed him to scorn. Then mark his conduct ; he did not attempt to argue with them, did not bandy words, did not labor to convince, did not lose his temper and weaken the force of his truth. He spoke it and it rested

like seed in the fallow earth, waiting the day when it should quicken into life and growth.

So too when they tried to entangle him with the 'Tribute-money,' and the 'Adulterous woman,' he held no argument, but replied to them in words which admitted of no discussion. His wisdom was supreme.

But the Pharisees hated him; and if we could suppose hatred possible to so fine a soul as his, we could believe he hated them.

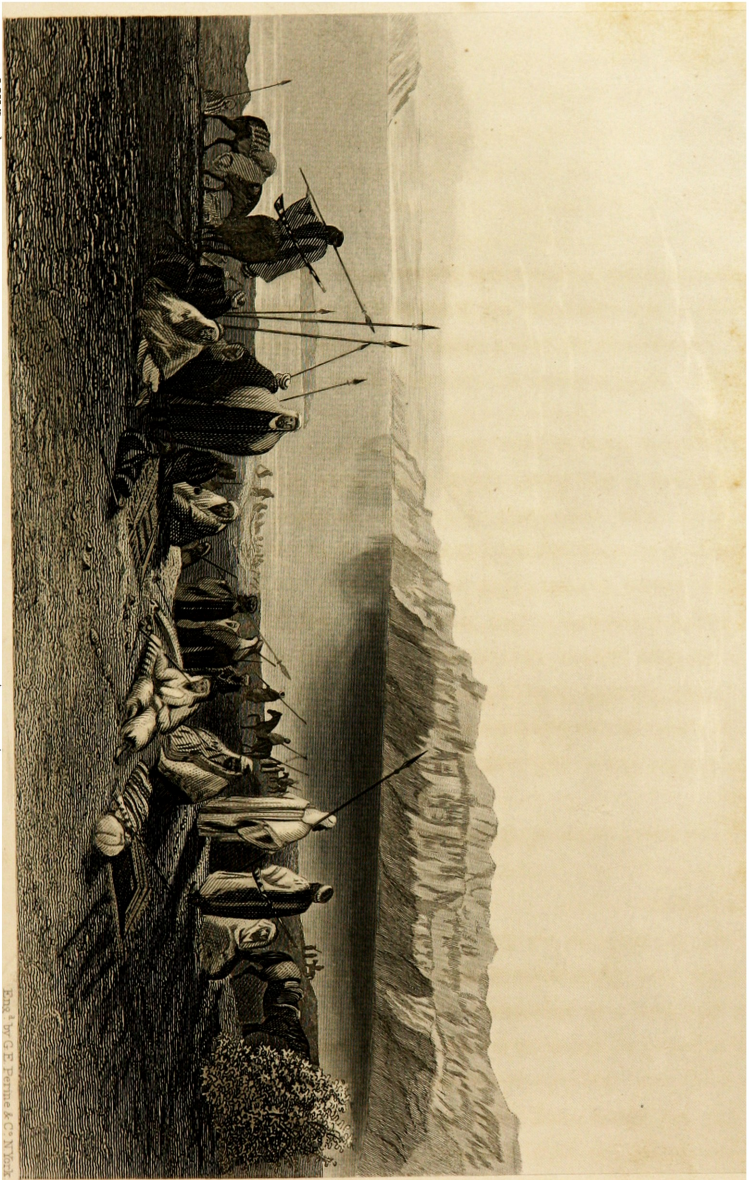
One more only of the words of wisdom need be mentioned here.

"Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven."

Of all human beings they are the weakest, most simple; but they are the purest, the truest, the most lovely; they approach the angelic nature. But these weak and simple creatures the divine Jesus loved. He wished them to come to him, he wished to be with them; his spirit was in harmony with theirs; his soul was refreshed by their trustful words, his heart strengthened by their abounding faith and hope. Shall not men imitate him in this, and be wise?

Thus briefly have we touched upon some of the most striking illustrations of the wisdom of Jesus; we have endeavored to forget all theories, all formulas, all doctrines, and to read the wonderful words once again with fresh and earnest eyes.

C. W. E.



Drawn by W. H. Bartlett
Engraved by W. H. Bartlett

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LVII.

MEMORABLE PLACES.

BETHLEHEM.

NAZARETH.

THE MOUNT OF OLIVES.

THE RIVER JORDAN.

THE DEAD SEA.

LEBANON AND THE CEDARS.

JOPPA.

BETHLEHEM, THE BIRTHPLACE OF JESUS.

It is singular that this spot was almost unknown and unheeded until the time of the Empress Helena, about the middle of the fourth century (A. D. 326). The aged Empress then visited Palestine, and erected on the spot, where tradition said Christ was born, a magnificent temple; it exists to this day, and its marble Corinthian columns are still imposing. It is the oldest monument of Christian architecture in the world. The grotto or cave in the rock is some thirty-eight feet long by eleven broad, and is evidently hewn by man. In this or such a cave was the stable where Jesus was born.

On a little plain, east of the city, the shepherds were watching their flocks by night, when the angel announced the birth of the child. They ran to the cave and saw the wondrous child lying in a manger.

This spot is full of interest, too, because here was buried

Rachel, and the spot is pointed out to this day. Here, too, Ruth gleaned in the fields of Boaz, and here her beautiful story was lived. Here, too, David was a shepherd boy, and fought wild beasts to protect his flock. Here, too, still runs the water from the well, which David longed for when he lay in the cave of Adullam, and which three brave men burst through the enemy and brought to him—which he in the high spirit of chivalry refused to drink, because to get it they had risked their lives.

It is a village of some five hundred houses, inhabited almost entirely by Christians, and the beauty and fascination of its girls have been the theme of many a traveller. It lies but five miles south of Jerusalem. Warburton, in the 'Crescent and the Cross,' says of it:

"This little city, as it is called by courtesy has an imposing appearance—walled round and commanding a fertile valley from a rugged eminence. I rode through steep and rocky streets that were crowded with veiled and turbaned figures in their gala dresses (for it was a festival), and was much struck by the apparent cleanliness and comfort of this little Christian colony. . . . The beauty of the women of Bethlehem has often been observed upon, but I confess it did not strike me as remarkable, nor did I see a countenance that betokened Jewish blood. . . .

The reader may smile, but it was with something like grave respect I looked upon each carpenter in Bethlehem; the very donkey assumed an additional interest, and the cross with which they are so singularly marked, a meaning; the camels seemed as if they had just come from the East with gifts, and the palm-tree offered its branches to strew the holy ground; every shepherd appeared to have a mystic character; and when 'night came with stars,' I almost looked for HIs, and tried to trace it over Bethlehem.

The Chapel of the Nativity is a subterranean grotto, into which you descend through darkness, that gives way to the

softened light of silver lamps suspended from the roof. Notwithstanding the improbability of this being the actual place of the nativity, one cannot with indifference behold a spot that during eighteen hundred years has led so many millions of pilgrims in rags or armor from their distant homes. . . .

After visiting this chapel and the Church of St. Helena, I hastened to pay my respects to our bishop, whom I found in the refectory. I shall long remember with grateful pleasure the evening I passed in that Armenian convent, where his kindness and piety appeared to have conciliated towards him the affection and respect of all the monks. It was a striking sight that ancient refectory, gloomy with carved panelling and painted glass, occupied only by the prelate of a foreign creed, and the fair girl, his daughter, who sat beside him. As the dark-robed monks passed by the grating, that separated the refectory from the corridor, each laid his hand upon his heart and made a graceful reverence, with his eyes still fixed upon the ground."

The present inhabitants of Bethlehem are all Christians; and though somewhat turbulent, they are industrious, cultivating their fields and vineyards with much care. Many of them are skilful carvers, and prepare beads, crucifixes, models of the holy sepulchre, and other ornaments, for sale to the pilgrims and travellers.

NAZARETH, THE HOME OF JOSEPH AND MARY.

THIS is one of the places mentioned in Sacred History about whose site there is no question. It is not mentioned in the Old Testament, nor by Josephus, but it has a hold upon the feelings and affections of Christians as the home of Jesus, the place where he lived and grew to the stature of man. It is in Galilee near Cana, and is one of the best of the Oriental

villages, containing some 3,000 to 4,000 people, most of whom are Christians of the Latin or Greek church. The streets are narrow and filthy, but the houses are mostly of stone and appear neat and comfortable.

To the north of the town the traveller sees the 'Fountain of the Virgin,' the spot where Mary received the Angel's salutation,

"Hail, highly favored, the Lord is with thee. Blessed art thou among women!"

Mary was troubled, and wondered what this meant.

He reassured her,

"Fear not, Mary, for thou hast found favor with God."

Galilee, in which Nazareth lies, is the most beautiful, the only beautiful part of the Holy Land; here the hills are covered with verdure, and here trees flourish.

Stanley thus describes it :

"Fifteen gently rounded hills seem as if they had met to form an inclosure for this peaceful basin—they rise round it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field in the midst of these green hills—abounding in gay flowers, in fig-trees, small gardens, hedges of the prickly pear, and the dense rich grass affords an abundant pasture. The village—Nazareth—stands on the steep slope of the southwestern side of the valley; its chief object, the great Franciscan Convent of the Annunciation, with its white campanile and brown inclosure. From the crest of the hills which thus screen it, especially from that called 'Nebi Said' or 'Ismail,' on the western side, is one of the most striking views in Palestine—Tabor, with its rounded dome, on the northeast,—Hermon's white top in the distant north, Carmel and the Mediterranean Sea to the west; a conjunction of those three famous mountains probably unique in the views of Palestine;—and in the nearer prospect, the uplands in which Nazareth itself stands; its own circular basin behind it; on the west, inclosed by similar hills, overhanging the plain of Acre, lies the town of Sepphorieh, just noticed as the Roman capital,

and brought into close, and, as far as its situation is concerned, not improbable connection with Nazareth, as the traditional residence of the Virgin's parents. On the south and south-east lies the broad plain of Esdraelon, overhung by the high pyramidal hill, which, as the highest point of the Nazareth range, and thus the most conspicuous to travellers approaching from the plain, has received, though without any historical ground, the name of the 'Mount of Precipitation.' These are the natural features which for nearly thirty years met the almost daily view of Him who 'increased in wisdom and stature' within this beautiful seclusion. It is the seclusion which constitutes its peculiarity and its fitness for the scenes of the Gospel history. Unknown and unnamed in the Old Testament, Nazareth first appears as the retired abode of the humble carpenter. Its separation from the busy world may be the ground, as it certainly is an illustration, of the Evangelist's play on the word 'He shall be called a Nazarene.' Its wild character high up in the Galilean hills may account both for the roughness of its population, unable to appreciate their own Prophet, and for the evil reputation which it had acquired even in the neighboring villages, one of whose inhabitants, Nathanael of Cana, said: 'Can any good thing come out of Nazareth?' There, secured within the natural barrier of the hills, was passed that youth, of which the most remarkable characteristic is its absolute obscurity; and thence came the name of NAZARENE, used of old by the Jews, and used still by Mussulmans, as the appellation of that despised sect which has now embraced the civilized world."

THE MOUNT OF OLIVES AND THE GARDEN OF GETHSEMANE.

THIS hill is hallowed ground, for here it was that Jesus found his favorite walk; here he retired when crushed by the

wickedness, the ingratitude, the cruelty of men. It lies east of Jerusalem, across the brook Kidron, and to its top is about three-quarters of a mile.

The Garden of Gethsemane lies at its foot, and is a level piece of ground thickly planted with olive-trees. It is believed that some of them, now old, gnarled, and venerable, have stood there since the time of our Lord; that under them, Jesus and his disciples may have talked, and sat, and prayed—they may have witnessed his agony, and heard his last prayer, when his face sweat blood.

Dr. Clarke found in this garden a grove of ancient olive-trees, of immense size, which, as the spontaneous produce uninterruptedly resulting from the original growth of this part of the mountain, it is impossible to view with indifference; he adds, "It is truly a curious and an interesting fact, that during a period of little more than 2,000 years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine, yet the olive still vindicates its paternal soil, and is found at this day upon the same spot which was called by the Hebrew writers 'mount Olivet,' and the mount of Olives, eleven centuries before the Christian era."

On the top of the mount, Dr. Clarke found the remains of several works whose history is lost. "Amongst these were certain subterranean chambers, of a different nature from any of the *Cryptæ* we had before seen. One of them had the shape of a cone, of immense size; the vertex alone appears level with the soil, and exhibiting, by its section at the top, a small circular aperture; the sides, extending below to a great depth, were lined with a hard red stucco, like the substance covering the walls of the subterraneous galleries which were found in the sandy isle of Aboukir, upon the coast of Egypt. This extraordinary piece of antiquity, which from its conical form may be called a subterranean pyramid, is upon the very pinnacle of the mountain. It might easily escape observation, although

it is of such considerable size ; and perhaps this is the reason why it has not been noticed by preceding travellers. We could not find any appearance of an entrance, except by the circular aperture, which is not unlike the mouth of a well, level with the surface of the mountain. This crypt has not the smallest resemblance to any place of Christian use or worship. Its situation upon the pinnacle of a mountain, rather denotes the work of Pagans, whose sacrilegious rites upon ‘the high places’ are so often alluded to in Jewish history. Perhaps some light may be thrown upon its history by the observation of Adrichomius, who speaks of the fane constructed by Solomon upon the top of the mount of Olives, for the worship of Ashtaroth, the idol of the Sidonians.”

From the summit of this hill is a commanding view of Jerusalem, the whole plan of which lies stretched out beneath. The general view is thus described by the author already quoted :

“The view of Jerusalem from this eminence, is from east to west. Towards the south appears the lake Asphaltites, a noble expanse of water, seeming to be within a short ride of the city, but the real distance is much greater. Lofty mountains inclose it with prodigious grandeur ; and resemble, by their position, the shores of the lake of Geneva, opposite to Vevay and Lausanne. To the north of the lake are seen the verdant and fertile pastures of the plain of Jericho, watered by the Jordan, whose course may be distinctly discerned. For the rest, nothing appears in the surrounding country but hills, whose undulating surfaces resemble the waves of a perturbed sea. These were bleak and destitute of wood, and seemed to be without cultivation. However, this cannot be ascertained by a distant view ; we often found that mountains, which, when remote, appeared like naked rocks, were, when we drew near to them, covered with little terraces, like a series of steps, and abundantly productive.”

THE RIVER JORDAN.

FROM the foot of the Anti-Lebanon mountains to the Dead Sea the river Jordan pursues its tortuous course a distance of two hundred miles. It rushes down a continuous plane, interrupted only by broken rapids and precipitous falls. No vessels have ever navigated its waters, and not a city has ever flourished on its banks. *Jericho* lies to the west of it a distance of ten miles, the only place of note until we reach the *Sea of Tiberias* or *Genesareth*. There we find the towns of Tiberias and Capernaum. The banks of the river are dull and uninteresting, and it is only relieved from stupidity by the wonderful events that invest it with an interest second perhaps to that of no river in the world.

At the fords of Bethabara or Jericho, Gideon lay in wait for the Midianites, and there the men of Gilead slew the men of Ephraim (Judges vii.). But at the ford of Jericho Joshua the son of Nun crossed with the twelve tribes.

They carried the Ark on their shoulders, and they built a monument of stones in the middle of the river in the place where the priests who bare the ark stood. And all the people passed over, and

“Forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho.”

Here David too fled across the river for safety and found it among the people at Mahanaim.

But more than all, here in all probability John baptized the people, confessing their sins, and here Jesus came to receive baptism from him.

It is a strange stream—it begins in a cavern, and after many windings, and violent falls, it loses itself sluggishly in the waters of the Dead Sea, which has no outlet. The waters of the sea are acrid and bitter, the waters of the river are sweet.

Every year the banks of the Jordan now witness a novel sight. After Easter, when the pilgrims have visited and worshipped at the holy places in Jerusalem, they rush in crowds by thousands to the banks of the Jordan, and without stop, without doubt, without disrobing, they plunge into the muddy but sacred waters—they bathe, they lie in it, and they hope this new baptism may wash away sin. Let us hope it may.

The clothes thus glorified by the holy waters, are carefully preserved to be used one day as their winding-sheets, in which they hope to enter the gates of Paradise.

HISTORICAL DESCRIPTION OF THE DEAD SEA.

HERE according to tradition once stood The Cities of the Plain—Sodom and Gomorrah, and here Lot lived after he parted from Abraham on the plains of Canaan. The sea lies southeast from Jerusalem about twenty-five miles, and is the receptacle of the water of the river Jordan on the north, of the Wady-El-Jeib on the south. All the waters that pour into this sea are sweet and fresh, but the sea itself is acrid and salt. Dr. Robinson, Eliot Warburton and other travellers found the water sharp and burning to the eyes, the nostrils, and the mouth. It is saturated with mineral salts some $3\frac{1}{2}$ pounds to every gallon. It contains common salt, chloride and bromide of magnesium, and muriate of lime in large quantities. These no doubt come from the masses of rock which line the shores: balls of pure sulphur too are found on the shores, and the surrounding plain. The strength of these ingredients is heightened by the continual evaporation, which ever goes on, and which veils the surface of the lake with a peculiar mist.

The weight of the water, owing to these ingredients, is $12\frac{1}{4}$

pounds to the gallon, two pounds greater than that of sea water. This explains its surprising buoyancy, which enabled Dr. Robinson, who could never swim before, to swim, sit, lie, and walk in it. Indeed it is found almost impossible in swimming to keep the legs below the surface. Its effect upon Lieut. Lynch's boats will be mentioned farther on.

It was once believed that no living thing could be found in it, and that birds flying over it would drop down dead. These are disproved by recent travellers, who have shot ducks on its surface, while snipe, partridges, nightingales, doves, and hares are found along its shores; and Ehrenberg discovered 18 species of inferior creatures in its mud.

The sea is divided by a peninsula or arm extending from the eastern shore; the waters to the north reach the great depth of 1,300 feet, while the lagoon south of it is shallow.

The sea is about 46 miles long, and at its greatest width about 10 miles.

Perhaps the most remarkable fact is that it lies in a tremendous hollow or depression of the earth (1316 feet below the Mediterranean), to which there is no apparent outlet. No such strange formation exists elsewhere on the earth's surface, and when the terrible convulsion which caused it took place it is impossible to determine.

At the southwest corner of the lake, below where the wadys *Zuweirah* and *Mahauwat* break down through the inclosing heights, the beach is encroached on by the salt mountain or ridge of *Khashm Usdum*. This remarkable object is hitherto but imperfectly known. It is a low level ridge or dyke, several miles in length. Its northern portion runs S. S. E.; but after more than half its length it makes a sudden and decided bend to the right, and then runs S.W. It is from 300 to 400 feet in height, of considerable width, consisting of a body of crystallized rock-salt, more or less solid, covered with a capping of chalky limestone and gypsum. The lower portion, the salt-rock, rises abruptly from the glossy plain at

its eastern base, sloping back at an angle of not more than 45°, often less.

LIEUTENANT LYNCH'S VISIT TO THE DEAD SEA.

"AT 3.13, the mountains to the southeast over the Dead Sea presented a very rugged, iron-like appearance. Water of the river (Jordan) sweet. 3.15—The left bank low, running out to a flat cape. Right bank low, with thick canes, some of them resembling the sugar-cane; twenty feet back the bank twelve feet high, red clay. 3.16—Water brackish but no unpleasant smell; banks red clay and mud, gradually becoming lower and lower; river eighty yards wide, and fast increasing in breadth, seven feet deep, muddy bottom, current three knots. Saw the Dead Sea over the flat, bearing south—mountains beyond. The surface of the water became ruffled. 3.22—A snipe flew by—fresh wind from northwest—one large and two small islands at the mouth of the river; the islands of mud six to eight feet high, evidently subject to overflow; started a heron and a white gull.

At 3.25, passed by the extreme western point, where the river is 180 yards wide and three feet deep, and entered upon the Dead Sea; the water a nauseous compound of bitters and salts.

The river where it enters the sea is inclined towards the eastern shore very much as is represented on the map of Messrs. Robinson and Smith, which is the most exact we have seen. There is a considerable bay between the river and the mountains of Belka in Ammon, on the eastern shore of the sea.

A fresh north wind was blowing as we rounded the point. We endeavored to steer a little to the north of west, to make a true west course, and threw the patent log overboard to measure the distance; but the wind rose so rapidly that the

boats could not keep head to wind, and we were obliged to haul the log in. The sea continued to rise with the increasing wind, which gradually freshened to a gale and presented an agitated surface of foaming brine; the spray, evaporating as it fell, left incrustations of salt upon our clothes, our hands and faces; and while it conveyed a prickly sensation wherever it touched the skin, was above all exceedingly painful to the eyes. The boats heavily laden struggled sluggishly at first; but when the wind freshened in its fierceness, from the density of the water it seemed as if their bows were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea.

At 3.50, passed a piece of drift-wood, and soon after saw three swallows and a gull. At 4.55, the wind blew so fiercely that the boats could make no headway; not even the *Fanny Skinner*, which was nearer to the weather shore, and we drifted rapidly to leeward; threw over some of the fresh water to lighten the *Fanny Mason*, which labored very much, and I began to fear that both boats would founder.

At 5.40, finding that we were losing every moment, and with the lapse of each succeeding one the danger increased, kept away from the northern shore in the hope of being yet able to reach it; our arms, our clothes and skins coated with a greasy salt; and our eyes, lips, and nostrils smarting excessively. How different was the scene before the submerging of the plain, which was 'even as the garden of the Lord!'

At times it seemed as if the Dread Almighty frowned upon our efforts to navigate a sea, the creation of his wrath. There is a tradition among the Arabs that no one can venture upon this sea and live. Repeatedly the fates of Costigan and Molyneux had been cited to deter us. The first one spent a few days, the last about twenty hours, and returned to the place from whence he had embarked without landing upon its shores. One was found dying upon the shore; the other expired in

November last, immediately after his return, of fever contracted upon its waters.

But although the sea had assumed a threatening aspect, and the fretted mountains, sharp and incinerated, loomed terrific on either side, and salt and ashes mingled with its sands, and foetid sulphurous springs trickled down its sides, we did not despair; awe-struck but not terrified, fearing the worst but hoping for the best, we prepared to spend a dreary night upon the dreariest waste we had ever seen.

At 5.58 the wind instantaneously abated, and with it the sea as rapidly fell; the water from its ponderous quality settling as soon as the agitating cause had ceased to act. Within twenty minutes from the time we bore away from a sea which threatened to engulf us, we were pulling away at a rapid rate over a placid sheet of water, that scarcely rippled beneath us: and a rain-cloud which had enveloped the sterile mountains of the Arabian shore, lifted up and left their rugged outlines basking in the light of the setting sun. . . The sun went down, leaving beautiful islands of rose-colored clouds over the coast of Judea; but above the yet more sterile mountains of Moab all was gloomy and obscure.

The northern shore is an extensive mud flat, with a sandy plain beyond, and is the very type of desolation; branches and trunks of trees lay scattered in every direction; some charred and blackened as if by fire; others white with an incrustation of salt. These were collected at high-water mark, designating the line which the water had reached prior to our arrival. On the deep sands of the shore was laid the scene of the combat between the Knight of the Leopard and Ilderim the Saracen. The northwest shore is an unmixed bed of gravel, coming in a gradual slope from the mountains to the sea. The eastern coast is a rugged line of mountains bare of all vegetation—a continuation of the Hauran range, coming from the north and extending south beyond the scope of vision, throwing out three

marked and seemingly equidistant promontories from its south-eastern extremity."

LEBANON AND THE CEDARS.

MOUNT HERMON is described in the Scriptures as "The tower of Lebanon which looketh towards Damascus." It is the highest peak of the mountain range now called the Anti-Libanus, but which by ancient writers was included under the general name of Lebanon. At present we recognize the range which rises near the Mediterranean Sea as the Lebanon, and the interior range as the Anti-Lebanon.

These bold snow-covered mountains rise to the height of eight thousand feet above the sea, and their brilliant peaks can be seen for many leagues. They approach very close to the Mediterranean, and the narrow plain which lies at their feet is the ancient Phœnicia, the site of the great commercial cities of Sidon and Tyre. These mountains are the northernmost boundary of the Holy Land, and they have a significance and interest to us, as the scene of some of the beautiful imagery of the Hebrew poets—as the land of the warlike Hivites, that rocky and inaccessible region which always defied the conquering arms of the Israelites—as the land whence David and Solomon obtained the fragrant cedar-trees with which to construct the wonderful temple.

"The highest elevation of the mountains of Lebanon is to the southeast of Tripoli, and their summits, capped with clouds and covered with snow, are discerned at the distance of thirty leagues. The Orontes, which flows from the mountains of Damascus, and loses itself below Antioch; the Kasmia, which from the north of Balbeck takes its course towards Tyre; the Jordan, which sends its waters towards the south, all prove the altitude of the region from which they derive their source. Lebanon, which gives its name to the extensive



MOUNT LEBANON.

Eng. by G. E. P. and A. C. M. 1838.

range of the Kesruan, and the country of the Druzes, presents to the traveller the spectacle of its majestic mountains; at every step he meets with scenes in which nature displays beauty or grandeur, sometimes romantic wildness, but always variety. When he lands on the coast of Syria, the loftiness and steep ascent of this magnificent rampart, which seems to inclose the country, the gigantic masses which shoot into the clouds, inspire astonishment and reverence. Should he climb these summits which bounded his view, and ascend the highest point of Lebanon, the Sannin, the immensity of space which he discovers becomes a fresh subject of admiration. On every side he beholds a horizon without bounds; while in clear weather the sight is lost over the desert which extends to the Persian Gulf, and over the sea which washes the coasts of Europe; the mind seems to embrace the world. A different temperature prevails in different parts of the mountain. Hence the expression of the Arabian poets, that ‘the Sannin bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet.’”

The lower range of the Lebanon is wonderfully productive, abounding with grains and fruits; olives, figs, and mulberries flourish, and on the sides of the mountains are still remains of the forests of pine, oak, and cedar, which once covered them. But the summits are bald, broken, scarred rocks, covered with perpetual snow, and are uninhabitable. Ever since the foundation of Christianity, small bands of monks have held their place high upon their slopes. There they may still be found.

Dr. Prime thus describes a day on the mountains:—
“Night overtook us as we were ascending the hill, and it was quite dark before we reached the house of our friend Calhoun. The village in which he lives stands upon the side of Mount Lebanon, commanding a wide view of the Mediterranean. The houses, built of stone, and a single story high, usually stand with their backs toward the mountain, while

the roofs are covered with earth, and either sown with grass or rolled hard with a round stone, which we often saw lying upon the tops of the houses for that purpose. Mr. Calhoun lives in a house at least two hundred years old, for which he pays about thirty dollars a year rent. Its simplicity and antique appearance impressed me with its peculiar fitness for the residence of a missionary in the East. Hard by his dwelling is the boarding-school, in which he has eighteen young men under his care, pursuing a course of education not only in the Scriptures, but in all the sciences necessary to qualify them for influence and usefulness in the world. Some of them have already been fitted as teachers, and have gone out for that purpose among their countrymen. I examined these students in philosophy and chemistry, and was astonished at the degree of knowledge they had attained, but even more at the inquiries which they addressed to me, in reference to scientific subjects, of which they had read in the newspapers that had come to the mission from America. They were anxious to know if it were true that a man had ever walked in America like a fly, with his feet against the wall and his head toward the floor. When I assured them that I had repeatedly seen the performance, they were highly gratified, and requested an explanation. Accordingly I stretched myself upon a bench, and to their infinite amusement illustrated the process. When I came to leave the school, they crowded around me, covered my hand with kisses, and begged me to come and see them again.

“The next morning, with Mr. Calhoun, we made an excursion to one of the loftiest summits of Lebanon; from which forty villages, vast plains, and the sea itself, are at once brought before the eye. From this spot, called Mutaier, or the Flying-off Place, we saw the cities of Sidon, and Sarepta, and Tyre. This point right before us is the place where Antiochus met the Egyptians at sea, and vanquished them. All this is the land of the Canaanites, out of which

they were never driven. A spot could hardly be found in the whole range of Lebanon from which so many points of interest in sacred and profane history are to be taken in at a single view. A short distance off we visited the tomb of a Druse saint, consisting of four square walls of stone surmounted with a low dome. Within were the oil-cans and lamps that were burnt over his head every night when he was first buried, and afterward not so often—their theory being that the soul visits the grave of the body for a considerable time after it is buried, and then takes possession of the body of some one else that is born into the world, thus becoming his regular successor. The old doctrine of metempsychosis, and the new theory of a Boston divine, were made the subject of discussion as we stood over the bones of this saint.

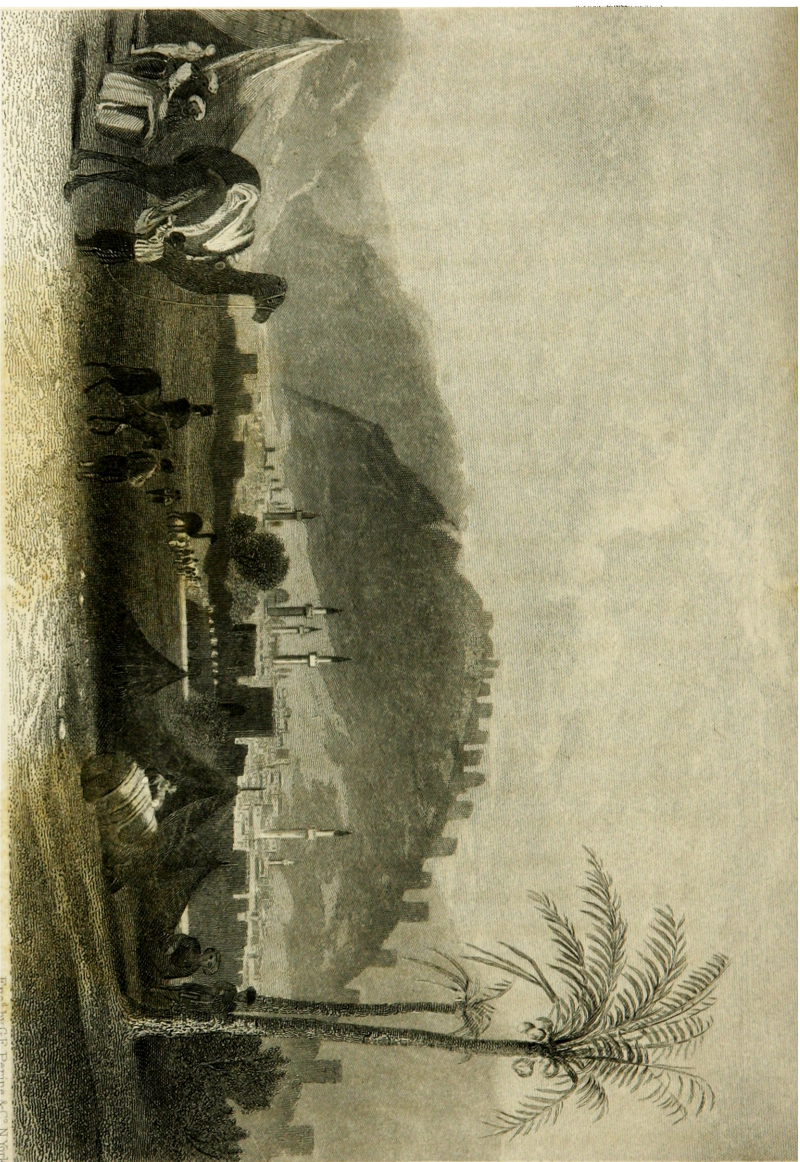
“On the eastern side of the hill is the valley of Dahmour, through which the river pursues a meandering course toward the sea. The heights of Lebanon above are covered with snow; and the ridges, which are many miles in extent, and are remarkable for their form and height, form the backbone of the range. The cedars of Scripture are fifty miles from here—a grove not more than a quarter of a mile in circumference, carefully guarded by the Maronite priests. Some of them are claimed to be twenty-five hundred years old. None of them are cut now; and there is a superstitious notion prevalent, that if any one boils milk with the wood it will turn to blood, and that if any one takes away part of the tree without leave he will be visited with a fearful sickness.

“Mr. and Mrs. Bird are associated with Mr. Calhoun and his wife in their interesting labors in this mission at Mount Lebanon; and, secluded as they are from society, I have met in none of my visits in the East any families who seemed to be happier in their work than they. I parted from them with tender regret, blessing God that he puts it into the

hearts of any of his children thus to deny themselves for the sake of giving light to those who sit in darkness.

“Dr. Eli Smith proposed an excursion to the ‘Nineveh of Syria.’ Mr. Whiting, Mr. Bird, and Mr. Eddy, with some of the ladies of the mission, joined us. Two young ladies, natives of the land, who had been brought up in the family of Mr. Whiting, rode on white donkeys, and, dressed in their native costumes, with white veils falling over their shoulders, made a striking feature in our party as we set off on our horses for a ride on the shore of the sea. We passed the spot where it is said that St. George killed the Dragon, an event so famous that it is celebrated in painting and sculpture in churches dedicated to the saint. Over an ancient Roman bridge, and along a road that still bears the pavement which those conquerors laid, and round mile-stones which they set up, and which still lie or stand, marking the miles to Beyroot, we came to a narrow pass, where a spur of Mount Lebanon crowds close to the sea. Just above is the mouth of the ancient river Lycus, and still farther up are the ruins of Akfeh, where was once the temple of Venus, and the scene of the original fable of the death of Adonis. The river afterward took his name, and at every return of the anniversary of his death the waters were tinged with his blood. Dupuis supposes that the red color was produced by an artifice of the priests; but it is more likely that the anniversary came at the rainy season, when the red soil of Lebanon would be washed down and tinge the stream. This river springs out of a cave in the side of a precipice several hundred feet high.

“The only passage for an army from the North to come down upon Syria and then upon Egypt, or for the Syrians and Egyptians to go up, would be along the shore of the sea; and here the mountain presses upon it so closely, that only a narrow passage, easily defended, is left; and to make it in the face of opposition, would be quite as great an ex-



Drawn by W. H. Bartlett.

THE CITY OF ANTIOCH.

Printed by W. H. Bartlett, at N. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

plot as to force the gate of Thermopylæ. The armies that in ancient times have been here, have therefore left in the face of the rocks records to mark the event. Some of them are Roman, and others Arabic; some are Assyrian, and others Egyptian, with figures and characters that distinctly mark each of these people. The brazen plates have been removed, and in some cases the inscription of a succeeding conqueror has been made in the rock from which it was taken. On one of them, the figure of a man with a raised and extended arm is holding a ball. The winged globe of Egypt is frequent. It is thought that the Assyrian and Egyptian armies were here at the same time. The Egyptian hieroglyphics are supposed to relate to Remesis, the Sesostris of old.

“Seated on the stones near the seaside, and in the midst of these monuments of the days of Sennacherib and Alexander, we took our lunch, a missionary picnic, and talked of the scenes that must have transpired on this eventful spot, when the armies of the South and the North contended here for the right of way.

“Our return was signalized by an adventure with a drunken Arab, who mounted on a fine horse, rode up to our party and challenged anybody to run a race with him on the beach. He became so intolerable in his talk, that we were finally obliged to gratify him, to get rid of him; and one of us, the best mounted, gave rein to his Arabian steed, and away went the two like the wind. The beach was hard and smooth as a threshing-floor. The horses were full bloods, and splendid creatures; and as this was the first horse-race I ever saw in my life, and the animals were running for the pleasure of it, and neither of them was required to go faster than he pleased, I enjoyed it greatly. Of course our side beat, and the crest-fallen Arab, left behind, soon left us altogether. These full-blooded Arabian horses give us an idea of the poetry of motion. They move as if they

deserved wings, seeming to spurn the earth, and with their long limbs prancing so gracefully, that we were sure they enjoyed the field and the saddle as much as their riders. In the ship in which we returned to France was one of them on his way to Lamartine, who had sent out to Syria for an Arab steed. One of the missionaries had a horse which might have been bought here for fifty or sixty dollars, but he would bring a thousand readily in New York.

"Spending several days at Beyroot, I had frequent opportunities like this of seeing every thing of interest in and about it, and was largely indebted to the American consul and the missionaries for their attention and aid. The town is very ancient, and the columns that are now lying as a foundation under the wharf on which we landed, show that it has once been a city with imposing edifices. Agrippa built a theatre, and Titus here gave splendid spectacles, in which gladiators fought, and Jews, whom he brought from the ruined Holy City, were slain. Now the houses are mostly very plain, built of stone, and the streets narrow and gloomy, with a path in the centre for camels, who require a soft road to travel. The city rises gradually from the shore, and on the hill are extensive gardens and orchards, in the midst of which are handsome villas overlooking the sea. Behind the town, and away to the north, the majestic heights of Lebanon are always in view; not alone venerable for the associations they stir, but solemn in their hoary grandeur, terraced and tilled to the summit, teeming with villages, flocks, and herds."

THE CEDARS OF LEBANON.¹

"I WAS at first disappointed in the appearance of these forest saints; I had expected to have seen them scattered

¹ By Eliot Warburton.

along the mountain that they consecrated, each standing apart like a vegetable cathedral: but here was a snug, compact little brotherhood gathered together in the most social group; no other tree was visible for many a mile around.

When, however, I reached the forest, after two hours' steep and difficult descent, I found my largest expectations realized, and confessed it was the most magnificent specimen of forestry I had ever seen. It was delightful to pass out of the glowing, fiery sunshine into the cool, refreshing gloom of those wide, flaky branches—that vast cedar shade, whose gnarled old stems stood round like massive pillars supporting their ponderous domes of foliage.

One of the greatest charms of this secluded forest must have been its deep solitude, but that, alas! is gone forever: some monks obtained the ground for building, and an unsightly chapel was just being raised upon this sacred spot. I confess it seemed to me like a desecration; the place already was 'holy ground' to all the world, and these ignorant monks had come to monopolize and claim it for the tawdry and tinselled image which they had just 'set up.' The churls had even pulled down one of the oldest trees to light their pipes and boil their rice with; I fear it was with a very bad grace that I gave a few gold pieces to their begging importunities for the erection of this sectarian chapel, and it was with a very bad grace that they received them.

There are twelve old trees, or Saints, as they are called, being supposed to be coeval with those that furnished timber for Solomon's temple—yes, twelve, I will maintain it, notwithstanding all the different computations on the subject, are there standing now. It is natural that there should be a diversity of opinion, perhaps, as the forest consists of about one thousand trees, among which there is a succession of all ages: nevertheless there is the apostolic number, first-rate in size and venerable appearance. The largest of these is forty-five feet in circumference; the second is forty-four. Many of

them are scarred with travellers' names, among which are those of Laborde, Irby, Mangles, Lamartine, &c. I should have thought as soon of carving my name on the skin of the venerable Sheikh of Eden, who soon arrived to pay his respects to the stranger."

THE PORT OF JOPPA OR JAFFA.

THIS town is interesting to us because it was made the port of Jerusalem by David; the place to which Hiram king of Tyre shipped the cedar-trees which were to be used at Jerusalem in building the Temple. Under Solomon too it was an important place, as that where his ships centered, and his commerce in the Mediterranean was carried on. We read too that Jonah took ship here to flee from his Maker, and fell into the jaws of the whale. Here on the housetop of Simon the Tanner sat Peter when he had his vision, and saw the great sheet let down full of all unclean beasts—as the Jews taught—and received the command—

"Rise, Peter, kill and eat."

Now it becomes a scene of activity, noise, and confusion, beyond words to describe, on the swarming of the pilgrims to visit the Holy Places at the season of Easter. They come by thousands with their wives and their little ones, they come in silks and they come in rags, and all upon one errand—to tread the ground their Saviour trod, to weep where he wept, and to kiss the spot where his blood was shed. On foot, on donkeys, horses, and camels, they make the pilgrimage to Jerusalem (some forty miles), for there are no wheeled vehicles, and no roads which they could traverse.

"The votaries who every year crowd to the Holy Sepulchre are chiefly of the Greek and Armenian churches. They are not drawn into Palestine by a mere sentimental longing to

stand upon the ground trodden by our Saviour, but rather they perform the pilgrimage as a plain duty strongly inculcated by their religion. A very great proportion of those who belong to the Greek church, contrive at some time or other, in the course of their lives, to achieve the enterprise. Many in their infancy and childhood are brought to the holy sites by their parents, but those who have not had this advantage will often make it the main object of their lives to save money enough for this holy undertaking.

The pilgrims begin to arrive in Palestine some weeks before the Easter festival of the Greek church; they come from Egypt—from all parts of Syria—from Armenia and Asia Minor—from Stamboul, from Roumelia, from the provinces of the Danube, and from all the Russias. Most of these people bring with them some articles of merchandise, but I myself believe (notwithstanding the common taunt against pilgrims), that they do this rather as a mode of paying the expenses of their journey than from a spirit of mercenary speculation; they generally travel in families, for the women are, of course, more ardent than their husbands in undertaking these pious enterprises, and they take care to bring with them all their children, however young—for the efficacy of the rites does not depend upon the age of the votary—so that people whose careful mothers have obtained for them the benefit of the pilgrimage in early life, are saved from the expense and trouble of undertaking the journey at a later age. The superior veneration so often excited by objects that are distant and unknown shows not perhaps the wrongheadedness of a man, but rather the transcendent power of his imagination; however this may be, and whether it is by mere obstinacy that they poke their way through intervening distance, or whether they come by the winged strength of Fancy, quite certainly the pilgrims who flock to Palestine from the most remote homes are the most eager in the enterprise, and in number too they bear a very high proportion to the whole mass.

The great bulk of the pilgrims make their way by sea to the port of Jaffa. A number of families will charter a vessel amongst them, all bringing their own provisions, which are of the simplest and cheapest kind. On board every vessel thus freighted, there is, I believe, a priest, who helps the people in their religious exercises, and tries (and fails) to maintain something like order and harmony. The vessels employed in this service are usually Greek brigs, or brigantines, and schooners, and the number of passengers stowed in them is almost always horribly excessive. The voyages are sadly protracted, not only by the land-seeking, storm-flying habits of the Greek seamen, but also by their endless schemes and speculations, which are forever tempting them to touch at the nearest port. The voyage, too, must be made in winter, in order that Jerusalem may be reached some weeks before the Greek Easter, and thus by the time they attain to the holy shrines, the pilgrims have really and truly undergone a very respectable quantity of suffering. I once saw one of these pious cargoes put ashore on the coast of Cyprus, where they had touched for the purpose of visiting (not Paphos, but) some Christian sanctuary. I never saw (no, never, even in the most horridly stuffed ball-room) such a discomfortable collection of human beings. Long huddled together in a pitching and rolling prison, fed on beans, exposed to some real danger and to terrors without end, they had been tumbled about for many wintry weeks in the chopping seas of the Mediterranean; as soon as they landed they stood upon the beach and chanted a hymn of thanks; the chant was *morne* and doleful, but really the poor people were looking so miserable, that one could not fairly expect from them any lively outpouring of gratitude.

When the pilgrims have landed at Jaffa, they hire camels, horses, mules, or donkeys, and make their way as well as they can to the Holy City. The space fronting the Church of the Holy Sepulchre soon becomes a kind of bazaar, or rather per-

haps reminds you of an English fair. On this spot the pilgrims display their merchandise; and there, too, the trading residents of the place offer their goods for sale. I have never, I think, seen elsewhere in Asia so much commercial animation as upon this square of ground by the church door; the 'money-changers' seemed to be almost as brisk and lively as if they had been *within* the Temple."

Its past history is like that of all Eastern towns. It has been plundered, destroyed, and rebuilt again and again. Its population is about four thousand.

THE AMERICAN COLONY AT JAFFA.—In the summer of the year 1866, a vessel filled with emigrants sailed away from the shores of the State of Maine, to seek a home in the Holy Land. They carried with them their wives and their children, their Bibles and their school-house, their dexterous hands and their Yankee habits, and they had in their hearts a tender sentiment which made them hope that they could once more make the Holy-land a place where Christians might live; where the olive should flourish, and the rose-tree bloom; where love of Jesus might rule men's lives, and the love of Mohammed might fade away. They had hope and courage, but they lacked knowledge. Climate and institutions, and habits, and the age were all against them. There seems to be no emigrating *backward*. They have found it impossible, and the last report of them comes to us through the intelligent correspondent of the *Tribune*—it is sad, but it may teach the rest of us, that our own land is best for us.

"The colony of Americans which landed a few months since at Jaffa is learning from a bitter experience what it ought to have known before leaving America, that 'Jordan is a hard road to travel.' But if the reports received from

them this week are true, their condition is too sad to be joked about, however absurd their movements may have been. The American Consul reports, as I understand, that the man who has organized the expedition has proved to be unworthy of the trust reposed in him, and the colonists find themselves in need of every thing, or without money either to return or stay where they are. They are suffering from the fevers of the country, and the mortality among them has been very great. Some ten or twelve had died at last accounts, and others were sick. They wish to get back to America, and beg the Ambassador to send a man-of-war to take them off. It is not characteristic of Americans to give up under such trials; but they undoubtedly feel that they have been deluded. In a strange land, where they are as unprotected as they would be on a Texan frontier, without money, broken down by sickness, surrounded by those who speak only a strange language, and who look upon them as interlopers, it is not singular that their hearts should fail them. It is sad to think how many hearts have been broken by disappointment in that land, how many have deluded themselves into crusades to that land which we call the 'Holy Land.' When will the world learn that the Kingdom of Christ is a spiritual kingdom, and that the Jerusalem where he is to reign is a spiritual Jerusalem, and not the old, dirty Jewish city which was once (but not now) the type of a heavenly city.

The Porte has made a formal protest against this colony, and has declared that he cannot permit Americans to colonize Palestine. They cannot allow foreigners to take possession of their most fertile province. It belongs, they say, to the natives, who pay taxes and do military service. Shall these be driven from their fields by a colony of Yankees, who will be subjects of another government, and pay them nothing, who might even be inclined, some day, to take possession of the country? So they request Mr. Morris to send them home again."

LVIII.

ANTIOCH THE FALLEN.

ONCE A SUPERB METROPOLIS—THE WALLS—VAST POPULATION—THE FIRST MISSIONARIES—THE JEWS—EARTHQUAKES—MESSIAH—THE NAME OF CHRISTIAN—NO CHRISTIAN CHURCH—THE REMAINS OF THE CITY—TRAJAN—CONSTANTINE—THE CRUSADERS.

THIS city of the past, once so famous for its superb architecture, its glittering theatres and temples, its broad streets thronged with a gay populace, now lives in our memories as the place where the followers of the lowly Jesus were first called CHRISTIANS.

At this time it was a magnificent city, the third in the world for size and beauty. A population of five hundred thousand souls, it is believed, was gathered within its walls, and those walls, still standing, built of the most enduring masonry, extended in a circuit of over seven miles.

We are apt to fancy that no cities have ever existed so grand, so extensive, so brilliant, so luxurious as those of our own day; but when we remember Thebes and Babylon, and Tyre and Antioch, we shall understand that the wonderful capacities of man were developed then as well as now, that art and beauty and luxury and labor existed then, and that they produced results which may convince us that we have borne only a part, and perhaps a small part, in the great human drama which has been played upon this earth.

At the time when Paul and Barnabas first began to tell of Jesus's teaching to the people of Antioch, it was a superb metropolis. A wide street, over three miles in extent, stretched across the entire city; this was ornamented with rows of columns and covered galleries, and at every corner stood carved statues, to commemorate the great, whose names even we have never heard. The finest specimens of Grecian art decorated the shrines of the temples, and the baths and aqueducts were such as we do not now attempt to rival.

Within the walls were enclosed mountains over seven hundred feet high, and rocky precipices and deep ravines gave a wild and picturesque character to the city, of which no modern city gives us an example. These heights were fortified in a marvellous manner, which gave to them strange and startling effects. We wonder that the skill of that day should have attempted and produced such elaborate works of art and architecture, but we wonder still more that they should have been so utterly destroyed that there is not now a vestige remaining. We cannot believe that such will be the end of Paris or London or New York or Chicago; but who can tell?

The vast population of this brilliant city, where was combined all the art and cultivation of Greece, with the levity, the luxury, the superstition of Asia, was inspired with a keen relish for whatever was exciting and strange. Fond of pleasure, but with a love for literature and art, they welcomed every thing which could minister to their tastes or appetites. But they were as far as possible from an earnest people. The city abounded with shows and games, races and dances, sorcerers, jugglers, buffoons, miracle-workers—and the whole people sought eagerly in the feasts of their gods, in the theaters and processions, for something to stimulate and gratify the most corrupt desires of the soul. A few miles from the city, Seleucus had built among the groves magnificent temples dedicated to Apollo and Diana. Thither the giddy and frivolous people flocked in crowds to witness the fas-

cinating rites, and to participate in the riotous and voluptuous pleasures of an impure worship. In some of the games, bands of young girls naked, except a fillet about them, danced before the people to stimulate their already satiated passions. We can hardly believe all we read, and we wonder that the people and the city lasted so long as they did. It is easy to see that among this mass of human beings there was an under stratum of the lowest degradation ; and yet the charms of the climate, the ease of subsistence, the works of art which everywhere caught the eye, seem to have redeemed them from the worst depths, to which such a population sinks in our time and in Christian countries.

Yet no one would look for a great success to attend the preaching of the first missionaries of a new and despised religion among such a people. We should not expect seed sown here to fall on fertile ground. It was worse than in Athens ; not only was the worship idolatrous, but the people seemed given over to the most trifling pursuits, and the grossest passions to which man descends. But hither came Barnabas, hither came Paul, and hither came others of the little band who issued from Jerusalem after the Master's death, to preach the new Gospel, the gospel of glad tidings, peace on earth and good will to man ; and here they found converts, here they increased and multiplied, here they built many churches, and from hence they sent out others to spread the Word.

From the date of the building of the city there had existed in it a colony of Jews, drawn thither by Seleucus Nicator. Those Jews retained their nationality, their laws, and their religion. They preserved, amid the corruption and frivolity which surrounded them, the flavor of the old Mosaic dispensation ; they heard the strange and earnest words of their prophets, of Isaiah and Ezekiel ; they sang the psalms of their own great king, and they could not abandon the lofty faith which these inspired. Many of them were poor and suffering, and all were strangers in a strange land. About this time,

too (A. D. 37), the city had been shaken by a violent earthquake, and all men's minds were exercised in wondering what might be coming upon the world.

Here, then, was a small class who might receive the new truth. Hither came the messengers of the apostles at Jerusalem, young, ardent, inspired by an earnest faith, and they preached Jesus to the Jews, to them alone. Jesus was himself a Jew, of the house of David, and they asserted that he was their MESSIAH! They told of his beauty and his truth, of his life so full of miracles, and his death so sanctified by suffering; they believed in the depths of their souls he would soon come again—appearing in the clouds, surrounded by legions of angels—to claim the throne of Israel and to restore to them Jerusalem the Holy City.

Can we wonder that they listened—can we wonder that they believed—can we wonder that they were moved and inspired by the inspired faith of men who had seen and known Jesus, had seen into the depths of his eyes, had heard the musical truths of his lips?

We cannot; they heard, they yielded, they believed. But here, as everywhere, the poor and the suffering listened and believed first. It was the gospel of the poor and the broken-hearted they preached, and the poor and the broken-hearted heard and accepted it. It must have been so

But in Antioch they were removed far from Jerusalem; here were no sects of proud Pharisees; here no dogmatic and oppressing priesthood, no scoffing Sadducees; the Jews were living and worshipping by sufferance, and, afraid of oppression themselves, could not oppress and kill as they could in Jerusalem. The great mass of the population was indifferent—willing that any new religion should come; curious perhaps to know what it might be. Is it strange that some should have been wakened and touched?—for earnest men were here speaking burning words from hearts that believed, among a people who believed nothing.

They excited a new sensation, and it was not unwelcome.

But these men and their converts were first called *Christians at Antioch*. Before this, the name had not been known; they were called 'saints,' or 'brethren,' not Christians, at Jerusalem.

In Antioch it was given them as a nickname, a name no doubt of reproach, a name to mark them as a new kind of Jews—of little account in the city or in the world. Yet out of this spring at Antioch flowed a mighty stream which swept across to Rome, and watered the world. Apollo and Diana, Pharisee and Sadducee, Baal and Astarte are forgotten, but the despised Christians yet live.

And yet—and yet not a Christian church now exists in Antioch! Fourteen mosques stand in the streets of the ruined city, but not a church where the name of Jesus is ever heard!

The remains of the city stand on the banks of the little river Orontes, twenty miles from the Mediterranean Sea. It is near the northeastern corner of this sea, and, lying out of the line of travellers, is not often visited. Originally it was built by Seleucus Nicator, about 300 years before Christ, and sprang at once into splendor and populousness. Even in the time of Chrysostom—A. D. 355–400—it contained a population of two hundred thousand; now five thousand will probably number all its people. So passes away the glory of the world.

AKEEL AGA—his is a name well known now through all the Holy Land. Some call him an Arab, but he came into Galilee from Egypt, with a band of soldiers and colonists put there by Ibrahim Pasha, to check and control the incursions of the Bedouins and robbers who swarm over from beyond the Jordan to plunder the plains of Esdraelon and Shefelah. Young, vigorous, daring, aspiring, he soon became the leader and chief of this band, and in due time deserted his master Ibrahim and sold himself to the Sultan of Stamboul. Thenceforth he had all power in Judea. But he had purposes of his own and cared as little for the Sultan of Turkey as for the Viceroy of Egypt. In repressing these incursions lay his value and his power: Akeel knew it. Therefore it was necessary for him that incursions and disorders should continue; so they did, and shrewd men suspected that Akeel had a hand in instigating as well as in repressing them. By and by, too, Akeel began to scheme and plot with these very tribes he was set to repress, and it was surmised at Constantinople that the day was not distant when this daring and unscrupulous man would combine all these restless and reckless elements, and set up an authority which no Sublime-Porte could control. So he was himself repressed, displaced by another officer, and he was no longer Aga, and chief. But Akeel did not remain repressed—from being a preserver of order, he has become a creator of disorder—from a keeper of peace, a breaker of peace. Now men tremble at the whisper of his name, and the poor cultivator of the soil, when his wheat-stack is plundered, knows that Akeel Aga will eat the bread which he had raised to feed his children. The Christian traveller too knows it is well that some friend should speak to Akeel in his favor, and that a small part of the gold pieces in his purse may save the whole. Akeel and his Sheiks have formed a 'ring' by which they secure a fair share of the plunder of the world.

LIX.

TYRE AND SIDON, THE MERCHANT CITIES.

BY REV. S. F. SMITH, D. D.

THEIR GREAT ANTIQUITY—IDOLATROUS WORSHIP—TYRE A COLONY OF SIDON—
TYRE AN ISLE—NEBUCHADNEZZAR AND ALEXANDER THE GREAT—SIZE OF
TYRE—ITS WALLS—ITS HARBORS—ITS CISTERNS—ITS POPULATION—ITS COM-
MERCE—ITS DENUNCIATION—ITS FALL—DAVID AND HIRAM—THE TYRIAN
PURPLE—THE COLONIES—"A HEAP OF RUINS."

ANCIENT Tyre is one of the oldest cities on our globe, being founded before the records of history. It was adjacent to Sidon, also a celebrated city of Phœnicia, the history of which is traced back to the son of Canaan, the grandson of Noah. When the patriarch Jacob pronounced the blessing upon his sons, he spoke of Zidon or Sidon,—the limit of the portion of Zebulun,—as a place whose location was even then well understood. In the distribution of Canaan among the tribes of Israel by Joshua, Tyre and Sidon seem to have fallen to the lot of Asher,¹ though the original inhabitants were never fully driven out.

The cities Tyre and Sidon were undoubtedly rival cities.

¹ Josh. xix. 28, 29.

The latter in the age of Homer was noted for its extensive commerce, wealth, and prosperity. The terms Sidonian and Tyrian were often employed by the ancients as synonymous. The Sidonians were long subject to the government of their own kings ; sometimes, however, they were under the dominion of the kings of Tyre. Various nations sought the prize of Sidon, the city of the sea. The Babylonians, the Egyptians, and the Seleucidæ successively subdued it ; and last of all the Romans deprived the people of their freedom and made them tributary. We learn from Mark iii. 8, that the preaching of our Lord created great excitement in both these cities, and that many of the people came from there to listen to his instructions, —perhaps, became his willing followers. From Acts xxvii. 3, some have inferred that in later times there was a Christian church—there were certainly individual believers—in Sidon, and that Paul the apostle, in the early part of that eventful voyage to Rome which ended in shipwreck, enjoyed a week of fraternal communion with the disciples there.

The same idolatrous worship prevailed in the two cities. “Ashtoreth” was “the goddess of the Zidonians,” the patron divinity, “the queen of heaven,” to whom they paid homage. And the Hebrews, when they saw “the moon walking in brightness” along the clear skies of Palestine, impressed by the beauty of the scene, fell into the same idolatry. “The children gather wood,” says Jeremiah, “and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven.” The people, misled by the superstitions of their Phœnician neighbors, even deemed their devotion to this idolatrous worship of the moon, essential to personal and national prosperity. For they said, “We will certainly do whatsoever thing goeth out of our own mouth, to burn incense unto the queen of heaven ; for since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by famine.” The

Ashtoreth of the Zidonians was the same with Meni,¹ worshipped in different nations and under various names, as the moon, Astarte, Trivia, Hecate, Diana, Venus and Isis. Her altars were on the roofs of the houses, at the corners of the streets and in the shady groves. Cakes of fine flour, oil, and honey were offered to her with libations; and, as some think, the figure of a crescent, the symbol of the moon, was stamped upon the cakes. The pictures of the Egyptian Isis generally appear with the ornament of a crescent on her forehead. The Tyrians also worshipped Hercules, and had an altar and a temple dedicated to him in Palæ-Tyrus and in Insular Tyre.

Tyre was originally a colony of Sidon, and is thought by some to be called by Isaiah, on this account, "the daughter of Sidon," that is, a colony from it. It was situated on the coast of the Mediterranean, five miles south of Sidon. In the earliest times, this alone was Tyre. But having been destroyed by the princes of Assyria, at a later period a new Tyre was built on an island, half a mile distant from the shore. The old city on the main land, chiefly in ruins, acquired the name of Palæ-Tyrus, or ancient Tyre. This was probably "the strong city of Tyre" mentioned by Joshua (ix. 29). The new city in due time came to excel the fame of the old, in wealth, prosperity, enterprise, and power. Both Isaiah and Ezekiel speak of Tyre as an isle.

Volney supposes that the people of Tyre withdrew to the island when they were compelled to abandon the ancient city to Nebuchadnezzar. It is certain that when Nebuchadnezzar took the city, he found it so impoverished as to afford him no compensation for his toil. This is affirmed in the Holy Scriptures.² The chief edifices were on the main land, and to these the denunciations of utter ruin strictly apply. Palæ-Tyrus never recovered from its overthrow by Nebuchadnezzar, and Alexander the Great afterwards completed its destruction. At

¹ Is. lxx. 11.

² Ezek. xxix. 18. 19.

the same time, the wealth and commerce of Insular Tyre were temporarily ruined, but the city afterwards recovered partially from the effects of this invasion.

Tyre, including Palæ-Tyrus, was nineteen miles in circumference; apart from it, but four miles. Its magnitude was circumscribed by the dimensions of the island, and its walls were built at the water's edge. They were one hundred and fifty feet high and proportionally broad, constructed of huge blocks of stone, cemented by a white plaster. The houses were lofty, consisting of more stories than those in Rome in the days of its greatest wealth and luxury. The public buildings of the city were magnificent, and its defences against hostile attack of the most substantial character.

Several hours distant from Tyre, a paved way is discernible, eighteen feet broad, and having a margin on each side, partly of hewn stone, with a fountain on the route, and the remains of a fort or tower. The fountain is thought to be a modern work. But the fort and road are undoubtedly to be ascribed to the military operations of Alexander. Small towers occur at intervals along the road, and one of them bears the name of the Macedonian conqueror.

The city had two large harbors, one towards Egypt, and the other towards Sidon. These harbors were so located, and guarded by so powerful a fleet as to be almost absolutely secure from hostile invasion. The Tyrians were lords of the sea; and, either on account of their greater skill in arming and managing their vessels, or on account of the great size and power of them, they were able to cope with very unequal numbers. Shalmaneser, king of Assyria, as Josephus states, made war against the Tyrians with sixty ships manned by eight hundred rowers; the Tyrians with only twelve ships dispersed the Assyrian fleet and took five hundred prisoners. The land forces of Assyria remained encamped before Tyre five years without being able to take the city, and then gave it up as a hopeless undertaking.

Several cisterns or artificial ponds of a very ancient date existed at some distance from the city, which seem at some time to have supplied it with water through an aqueduct. Three of these cisterns remain entire. The largest of them is octagonal in shape, and twenty-two yards in diameter; the others are respectively twelve and twenty yards square. Common tradition in the vicinity ascribes them to Solomon, calling them by his name, and affirming that the construction of them was a part of the recompense to Hiram for the materials sent by him for the building of the temple in Jerusalem. But though they are very ancient, this account cannot be admitted. For the aqueduct conveying the water to insular Tyre is carried over the isthmus which was built by Alexander in his famous siege of the place, to unite the island to the continent. And the aqueduct cannot be older than the mole over which it is built, nor the cisterns older than the aqueduct which was constructed to convey their water to the city. The largest of the three cisterns had a walk around the edge, eight feet broad. Its walls are of gravel and small pebbles, bound together by a tenacious cement. The cisterns supplied their united waters through the aqueduct to the city. So strongly impregnated was the water with calcareous matter, that in spots where it has leaked from the aqueduct, in passing over ravines, it has petrified itself underneath into pillars of limestone. In the Assyrian invasion of Tyre, guards were placed at the aqueduct to prevent the inhabitants from drawing water; compelling them, during the five years of their investiture, to drink only from the wells they had dug within the city.

Tyre was admirably situated for the necessities of commerce. It was inhabited, as the prophet affirms, by "seafaring men." It was styled, by way of eminence, "the merchant city," "the crowning city, whose merchants were princes, whose traffickers were the honorable of the earth" (Is. 23 : 8.) Its domestic trade embraced the productions of every part of

the world ; the fruits of manufacturing skill in every department. At its marts were to be found the choicest specimens from every kingdom of nature, the noblest workmanship in every branch of art. Foreign traders dwelt in the city, importing the riches of their various nationalities ; and travelling merchants brought into its fairs the fruits of the industry and skill of people of every tribe and tongue. Its commerce extended to all the shores of the Mediterranean, and reached to the Baltic, Spain, Egypt, Arabia, India, and all Asia. The business connections of the city are minutely portrayed by the prophet Ezekiel, and show that this renowned mart was the *dépôt* of all the precious manufactures and of all the natural objects of utility and beauty that humanity desires or the world produces.

We cannot but contemplate with a feeling of sadness and gloom the change which was destined to take place in the affairs of this princely emporium. Sitting like a queen at the entrance of the sea, she drew to her feet the wealth of the world. But in the midst of her glory the curse of God rested upon her. The inspired prophets, Isaiah, Jeremiah, Ezekiel, Amos, Zechariah, Joel were all commissioned to foretell her downfall. And they do it with such minuteness and force, with such certainty of aim and exactness of detail, as to prove that, while nations and men were the instruments, her ruin was accomplished by God's wisdom and insured by his sovereign purpose. And Tyre, "though dead, yet speaketh." Her present desolation, according to the announcement of prophecy years before the event took place, testifies to the truth of prophecy, the Divine inspiration of the Scriptures, and the interposition in the affairs of men of Him who is wise in counsel and mighty in working. Her dead and buried carcass is a living appeal, proclaiming the truth of the eternal God. "The renowned city which was strong in the sea," has felt, according to the prediction, the full weight of Jehovah's hand. "They shall destroy the walls of Tyre and break

down her towers. I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God" (Is. xxvii. 4, 5). Such was the Divine prophecy, and the fulfilment has been to the very letter.

It was near the close of the eighth century before the Christian era that Shalmaneser, king of Assyria, laid siege to Tyre. Not far from this period Isaiah delivered his oracle against Tyre, declaring that it should be destroyed by the Chaldeans, a people "formerly of no account" (Is. xxiii. 13). The predictions of Ezekiel were delivered a hundred and twenty years later, B. C. 588, almost immediately before the Chaldean invasion. The inhabitants were put to the sword or led into captivity; the walls were razed to the ground, and it was made "a terror" to the surrounding nations (Ezek. xxvi: 21). The reason assigned by the prophet Ezekiel for the punishment of this proud city was its exultation at the destruction of Jerusalem. "Because that Tyre hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished now she is laid waste,—therefore thus saith the Lord, Behold I am against thee, O Tyre, and will cause many nations to come up against thee as the sea causeth his waves to come up." This proves that the fall of Tyre was subsequent to the overthrow of Jerusalem, when her king was imprisoned and deprived of his eyes and her people were carried into captivity in Babylon.

In less than a generation after this prediction, Nebuchadnezzar invaded Tyre "with horses, and with chariots, and with horsemen, and companies, and much people." He "made a fort, and cast a mount against the city, and lifted up the buckler against it." At the end of thirteen years he took the city, and it became a forgotten place for about seventy years, as Isaiah had foretold. The old city remaining in ruins, the new Tyre was built on the island half a mile from the shore, and became again a flourishing emporium of

trade and commerce, sitting on thrones of ivory, clad in blue and purple, and wealthy in gold and silver, which were "heaped up like dust and the mire of the streets." (Zech. ix. 3.)

In the progress of his oriental conquests, Alexander the Great fixed his ambition on this valuable prize. After an unsuccessful siege of seven months, he built a causeway to the city, extending from the main land, changing the island to a peninsula, and rendering the place accessible to land forces. In constructing this causeway, Alexander used the ruins of the old city on the main land, tumbling into the water indiscriminately and burying beneath the waves stones and timber, pillars and carving, granite and marble. Thus he fulfilled at the same time two prophecies of the seer Ezekiel—"They shall lay thy stones, and thy timber, and thy dust in the midst of the water. . . . I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God" (Ezek. xxvi. 12, 21). In consequence of this transfer of materials into the bed of the sea, the precise site of ancient Tyre (Palæ-Tyrus) can no longer be determined. Moreover, the artificial isthmus, enlarged by the sand and débris swept up against it by the tides of the Mediterranean, has prevented Tyre from ever becoming insulated again. The water near the coast was shallow; but towards the island it was said to have been three fathoms in depth.

Eleven centuries before the Christian era, Tyre had been renowned for skill in the arts. During the reign of David, about B. C. 1142, Hiram, king of Tyre, sent cedar timber to Jerusalem to build a house for the monarch of Judah, and workmen, whose skill undoubtedly surpassed that of the Jewish mechanics. When he was preparing to build the splendid temple, and other structures in Jerusalem, Solomon sent to the same source for materials and workmen, saying: "There is not among us any that can skill to hew timber like unto the

Sidonians" (1 Kings v. 6). Solomon also obtained from Tyre, Hiram, a widow's son, "filled with cunning to work all works in brass." Every king for many ages coveted a robe of Tyrian purple. The multitude of wares manufactured in Tyre is celebrated in the records of the prophet,—“emeralds, purple, brodered work, fine linen, coral, and agate.” The purple of Tyre and the beautiful glass of Zidon had a world-wide reputation. And such superiority had their manufactures acquired, that whatever was elegant and pleasing in apparel or domestic utensils received the name of Sidonian.

The Tyrian purple was manufactured from the fluids of a shell-fish, which was found in the sea in great abundance near the city. The purple shell-fishery has long ago declined, or the art of taking and using the fish has been lost.

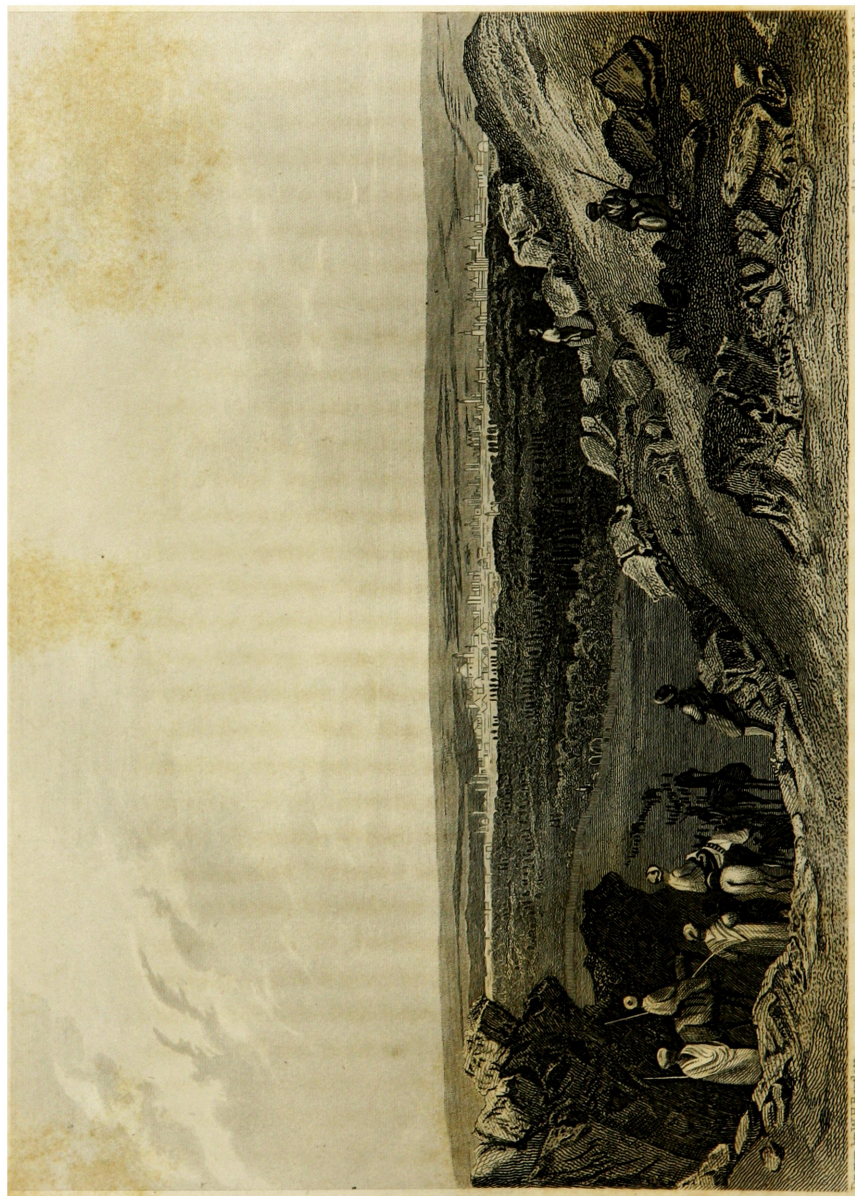
Tyre had colonies in Septis, Utica, Carthage, Gades, and other places, where new centres of Phœnician opulence and enterprise were established. Carthage, the most important of these colonies, was the rival of Rome, and mistress of Spain, Sicily, and Sardinia. The city and republic flourished more than seven hundred years, and at one period numbered 700,000 inhabitants. Carthage maintained three celebrated wars against Rome, in the third of which it was humbled and destroyed. After the fall of Carthage, Utica became the metropolis of Africa.

After the destruction of Tyre by Alexander the Great, notwithstanding the rivalship of the new city Alexandria, it was again partially restored, and the possession of it was often contested. Thirty years later it was an object of contention to the successors of Alexander. The fleet of Antigonus blockaded it thirteen months, at the expiration of which it surrendered, and received a garrison of troops for its defence. Three years later it was invested by Ptolemy, and owing to a mutiny in the garrison, fell into his hands. It shared the fate of the country in the Saracen invasion in the seventh century, but was reconquered by the Crusaders in the twelfth,

and formed an archiepiscopal see. William of Tyre, the well-known historian, an Englishman, was the first Archbishop. In A. D. 1289 Tyre was retaken by the Saracens, and soon after, its commerce having gone to decay, it was merged in the territory of Sidon. In 1766 it was taken possession of by Motecealies, who repaired the port and inclosed the city on the land side by a wall twenty feet high. In 1784 the wall was standing, but the repairs had fallen into ruins. Its exports then consisted of a few sacks of corn and cotton, and the only merchant was a solitary Greek, who was barely able to obtain a livelihood.

Travellers describe the site of Tyre as "a heap of ruins, broken arches and vaults, tottering walls and towers, with a few starveling wretches housing amid the rubbish." It was half ruined by an earthquake in the year 1837. One of the best accounts of its present appearance is given by Dr. Robinson, who spent a Sabbath there in 1838. "I continued my walk," he says, "along the shore of the peninsula, part of which is now unoccupied except as 'a place to spread nets upon,' musing upon the pride and fall of ancient Tyre. Here was the little isle, once covered by her palaces and surrounded by her fleets. But, alas! thy riches and thy fame, thy merchandise, thy mariners and thy pilots, thy calkers and the occupiers of thy merchandise that were in thee,—where are they? Tyre has indeed become like 'the top of a rock.' The sole tokens of her more ancient splendor—columns of red and gray granite, sometimes forty or fifty heaped together, or marble pillars, lie broken, and strewed beneath the waves in the midst of the sea; and the hovels that now nestle upon a portion of her site present no contradiction of the dread decree—'Thou shalt be built no more.'"

S. F. S.



THE CHURCH OF DAMASCUS.

L X.

THE CITY OF DAMASCUS.

ITS POSITION—THE VERDURE—‘THRICE BLESSED’—PAUL IN DAMASCUS—
EXTENT OF THE CITY—POPULATION—PLACES OF AMUSEMENT—THE HOUSES—
THE GARDENS—THE ROSE TREES.

DAMASCUS lies in a plain of great size and extreme fertility, which extends between the mountain range of Anti-Libanus and the Desert. It is some thirty miles in diameter, and owes its richness to the river Barada, which, bursting out from the slopes of the Anti-Libanus, spreads itself through the plain. The union of water and verdure is so delicious to the senses of the Oriental that he has ranked Damascus with Granada and Brusa, as one of the three paradises of earth. He calls it a ‘mole on the cheek of Nature,’ ‘the bright plumage of the heavenly peacock,’ ‘the neck of the dove,’ ‘the collar of beauty.’ Mohammed himself called it ‘thrice blessed, for the angels of God have spread their wings over it.’

Josephus says it was founded by Uz the grandson of Shem : thus it becomes one of the most ancient cities of history. But little is known of it until the time of David, when the Syrians of Damascus came to succor Hadadezer, with whom David was at war. Then David slew 22,000 of them, and made himself master of their country. After this it was involved in a succession of wars, until about 884 years before Christ it was

attacked and captured by the Assyrians. At various times the Israelites and Assyrians were waging war against each other, or were combining their forces against other nations. The history of those days is a vast and confused story of war, cruelty, famine, and slaughter, which fills the mind with disgust.

At the time of the Apostle Paul, Damascus formed a part of an Arabian kingdom which was held by Aretus under the Romans; and (2 Corinthians xi. 32) the spot where Paul was let down by a basket from the walls is still shown to the credulous traveller.

Damascus is the most important and beautiful city of Syria, and is the centre of a great trade. It has always been famous for its wonderful sword-blades. The city is nearly two miles in length from its northeast to its southwest extremity, but of very inconsiderable breadth. It is surrounded by a circular brick wall, which is strong though not lofty; but its suburbs are extensive and irregular. Its streets are narrow, and one of them called *Straight* still runs through the city, about half a mile in length. The houses, especially those which front the streets, are indifferently built, chiefly of mud formed into the shape of bricks, and dried in the sun; but those towards the gardens and in the squares present a more handsome appearance. In these mud walls, however, the gates and doors are often adorned with marble portals, carved and inlaid with great beauty and variety; and the inside of the habitation, which is generally a large square court, is ornamented with fragrant trees and marble fountains, and surrounded with splendid apartments, furnished and painted in the highest style of luxury. The population in 1843 was about 112,000, of whom only 12,000 were Christians. The trade is carried on, by great caravans, to Bagdad, Mecca, Beyrout, &c.; and from hence goes the great yearly caravan to Mecca of 50,000 to 60,000 souls.

Mr. Kinglake thus describes some of his own experiences there:—

“The chief places of public amusement, or rather of public relaxation, are the batlis and the great café; this last, which is frequented at night by most of the wealthy men, and by many of the humbler sort, consists of a number of sheds, very simply framed and built in a labyrinth of running streams, which foam and roar on every side. The place is lit up in the simplest manner by numbers of small pale lamps strung upon loose cords, and so suspended from branch to branch that the light, though it looks so quiet amongst the darkening foliage, yet leaps and brightly flashes as it falls upon the troubled waters. All around and chiefly upon the very edge of the torrents groups of people are tranquilly seated. They all drink coffee, and inhale the cold fumes of the narguile; they talk rather gently the one to the other, or else are silent. A father will sometimes have two or three of his boys around him, but the joyousness of an Oriental child is all of the sober sort, and never disturbs the reigning calm of the land.

It has been generally understood, I believe, that the houses of Damascus are more sumptuous than those of any other city in the East. Some of these—said to be the most magnificent in the place—I had an opportunity of seeing.

Every rich man's house stands detached from its neighbors at the side of a garden, and it is from this cause, no doubt, that the city (severely menaced by prophecy) has hitherto escaped destruction. You know some parts of Spain, but you have never, I think, been in Andalusia; if you had, I could easily show you the interior of a Damascene house, by referring you to the Alhambra, or Alcanzar, of Seville. The lofty rooms are adorned with a rich inlaying of many colors, and illuminated writing on the walls. The floors are of marble. One side of any room intended for noonday retirement is generally laid open to a quadrangle, in the centre of which there dances the jet of a fountain. There is no furniture that can interfere with the cool, palace-like emptiness of the apartments. A divan (which is a low and doubly

broad sofa) runs round the three walled sides of the room; a few Persian carpets (which ought to be called Persian rugs, for that is the word which indicates their shape and dimension) are sometimes thrown about near the divan; they are placed without order, the one partly lapping over the other, and thus disposed, they give to the room an appearance of uncaring luxury; except these (of which I saw few, for the time was summer, and fiercely hot), there is nothing to obstruct the welcome air, and the whole of the marble floor from one divan to the other, and from the head of the chamber across to the murmuring fountain, is thoroughly open and free.

So simple as this is Asiatic luxury!—The Oriental is not a contriving animal—there is nothing intricate in his magnificence. The impossibility of handing down property from father to son for any long period consecutively, seems to prevent the existence of those traditions by which, with us, the refined modes of applying wealth are made known to its inheritors. We know that in England a newly made rich man cannot, by taking thought, and spending money, obtain even the same looking furniture as a gentleman. The complicated character of an English establishment allows room for subtle distinctions between that which is *comme il faut*, and that which is not. All such refinements are unknown in the East—the pasha and the peasant have the same tastes. The broad, cold, marble floor—the simple couch—the air freshly waving through a shady chamber—a verse of the Koran emblazoned on the wall—the sight and the sound of falling water—the cold fragrant smoke of the narguile, and a small collection of wives and children in the inner apartments—all these, the utmost enjoyments of the grandee, are yet such as to be appreciable by the humblest Mussulman in the empire.

But its gardens are the delight—the delight and the pride of Damascus; they are not the formal parterres which you might expect from the Oriental taste; they rather bring back

to your mind the memory of some dark old shrubbery in our northern isle, that has been charmingly *un*-“kept up,” for many and many a day. When you see a rich wilderness of wood in decent England, it is like enough that you see it with some soft regrets. The puzzled old woman at the lodge can give small account of “The family.” She thinks it is “Italy” that has made the whole circle of her world so gloomy and sad. You avoid the house in lively dread of a lone house-keeper, but you make your way on by the stables, you remember that gable, with all its neatly nailed trophies of fitches, and hawks, and owls, now slowly falling to pieces—you remember that stable, and that, but the doors are all fastened that used to be standing ajar—the paint of things painted is blistered and cracked—grass grows in the yard—just there, in October mornings, the keeper would wait with the dogs and the guns—no keeper now—you hurry away, and gain the small wicket that used to open to the touch of a lightsome hand—it is fastened with a padlock (the only new-looking thing) and is stained with thick, green damp—you climb it, and bury yourself in the deep shade, and strive but lazily with the tangling briars, and stop for long minutes to judge, and determine whether you will creep beneath the long boughs, and make them your archway, or whether perhaps you will lift your heel, and tread them down under foot. Long doubt, and scarcely to be ended, till you wake from the memory of those days when the path was clear, and chase that phantom of a muslin sleeve that once weighed warm upon your arm.

Wild as that, the nighest woodland of a deserted home in England, but without its sweet sadness, is the sumptuous garden of Damascus. Forest trees, tall, and stately enough, if you could see their lofty crests, yet lead a tussling life of it below, with their branches struggling against strong numbers of bushes, and wilful shrubs. The shade upon the earth is black as night. High, high above your head, and on every side all down to the ground, the thicket is hemmed in, and choked

up by the interlacing boughs that droop with the weight of roses, and load the slow air with their damask breath.' There are no other flowers. Here and there, there are patches of ground made clear from the cover, and these are either carelessly planted with some common and useful vegetable, or else are left free to the wayward ways of Nature, and bear rank weeds, moist-looking, and cool to your eyes, and freshening the sense with their earthy and bitter fragrance. There is a lane opened through the thicket, so broad in some places, that you can pass along side by side—in some, so narrow (the shrubs are forever encroaching) that you ought, if you can, to go on the first, and hold back the bough of the rose-tree. And through this wilderness there tumbles a loud rushing stream, which is halted at last in the lowest corner of the garden, and there tossed up in a fountain by the side of the simple alcove. This is all.

Never for an instant will the people of Damascus attempt to separate the idea of bliss from these wild gardens, and rushing waters. Even where your best affections are concerned, and you—prudent preachers 'hold hard,' and turn aside when they come near the mysteries of the happy state, and we (prudent preachers too), we will hush our voices, and never reveal to finite beings the joys of the 'Earthly Paradise.'"

¹ The rose-trees which I saw were all of the kind we call "damask;" they grow to an immense height and size.

LXI.

HEROD THE GREAT.

AN EDMITE—MARIAMNE—MASSACRE OF THE INNOCENTS—HIS SUPERB ARCHITECTURE—HIS LOVE FOR EMPIRE—HIS LAST DAYS.

AMONG the Roman governors of Judea, this man was the most famous. He was an Idumean or Edomite by birth, having been born about 72 years before Jesus. Of distinguished parentage, he early showed great ability; and at the age of twenty-five was made governor of Galilee, and afterward by Mark Antony king of all Judea.

His favorite wife was Mariamne, for whom he had a violent passion; but she came to treat him with coldness and contempt. His mother and sister hated her, and they so exasperated Herod's anger and jealousy that he had her put to death.

His reign was peaceful. Having a passion for splendor and architecture, he built magnificent cities and palaces in various parts of Judea, and established shows and exhibitions after the fashion of Rome. The most important of his undertakings was the rebuilding of the Temple at Jerusalem, which he finished after nine years.

When the time came that Jesus was born at Bethlehem, Herod lay sick at Jericho. But he heard of the arrival of the Magi, asking—

“Where is he that is born King of the Jews?”

This filled him with distrust, for he was always fearful of a Jewish rival. Had the Deliverer come? What did it mean? He called his priests and counsellors together and asked them. When he learned that such an event had been predicted to happen at Bethlehem, he gave his command to the Magi that if they found the CHILD, they should immediately return to tell it to him, pretending that he too wished to worship. But the Magi, warned or suspecting his designs, went back to their own country another way. In a paroxysm of fury Herod now issued an order to kill all the male children in Bethlehem of two years old and under, and it was done. Then was heard the voice of lamentation in Ramah!

But with its parents the child had fled down to Egypt and was saved.

Herod seems to have known no more of Jesus, for it was not until the accession of his successor that he was crucified.

The last days of Herod seem to have been marked by terrible crimes and terrible sufferings. His bodily complaints increased; a violent fever attacked him, which gradually consumed his vitals. His hunger became insatiable; and his bowels ulcerated, which racked him with excruciating pains. His legs swelled, and to complete the loathsome picture, worms are said to have bred in his putrid flesh, and crawled out of his ulcerated bowels, while an insupportable itching pervaded his whole body, in which state he languished some days, and then expired! When in this horrible state, exasperated with his sufferings, he is said to have given orders that all the principal persons of Judea should come to Jericho, and that on his death they should be slain. Thus Judea should be made to mourn for his departure; this frightful order was never executed. But five days before his death, his son Antipater, who had been detected in a conspiracy, by his orders was put to death.

He died after a reign of thirty-seven years, at the age of seventy-six.

LXII.

MARIAMNE THE WHITE ROSE: HEROD'S QUEEN.

MARIAMNE is the 'Fair white rose' among Jewish women.

She was of pure Asmonean¹ descent, the daughter of Alexander and the grand-daughter of Hyrcanus. From earliest childhood she was accustomed to find herself regarded as belonging to the highest order of nobility; for beyond the deference paid to her as descended from the native princes of Judea, a peculiar sacredness was held to belong to the priestly race. Into such homage and observance, therefore, Mariamne was born, and in the beliefs then prevailing she was educated. Pride of birth we can well believe she imbibed, but it is not of itself a vice.

Mariamne and her brother Aristobulus were brought up in Eastern seclusion, and of their childhood we have no authentic facts. But we may well suppose that high imaginings filled her soul as she listened to the solemn chanting of the Law and the Prophets at the impressive ritual service of their ancient religion, or as, sitting perhaps in the moonlight and gazing abroad at the solemn shadowy palms or up into starry space, she revolved the strange history and mysterious destiny of her race. According to Eastern custom, she was, at twelve or fourteen, no longer a child.

¹ The descendants of the Maccabees were called Asmoneans.

Often must the talk of her maidens have fallen upon Herod, the ruler of her land; his palaces and improvements; his learning; his accomplishments; his taste for the fine arts; the favor in which he was held at Rome; his polished manners, and, above all, his kindness to them personally; for it was to Herod that, after the murder of her father Alexander by a Jewish faction, they were indebted for protection and a home.

All this must have had an effect upon the imagination of an inexperienced girl, brought up in retirement; and when Herod, desiring to conciliate the Jews and to confirm his own power, proposed for Mariamne, she was not averse to him. Her mother, Alexandra, urged the marriage simply to gratify her own ambition.

So Mariamne was betrothed to Herod, who, being threatened by Antigonus and his Parthian allies, immediately hurried her off to his fortress at Masada. She remained walled up in this castle on the western shores of the Dead Sea four or five years; having for society her mother Alexandra, who was filled with ambition, pride, and meanness, and the mother and sister of Herod, Cypros and Salome; who, envious of her growing beauty, and jealous of the power she had over Herod, commenced a secret persecution which embittered her life, and ceased not till they had compassed her death.

Her chief solace was the companionship of her young brother Aristobulus, who appears to have resembled his sister, not only in personal beauty, but in sweetness and nobility of character.

This life in the wilderness was a time of preparation for what they were afterward to endure. They grew to know each other and themselves, laid up stores of what learning was attainable, and their characters deepened and settled into the symmetry and perfection which, even in their short lives, were plainly shown.

Their captivity was ended, by the return of Herod, seven

days after his appointment as king, who drove Antigonus away, relieved Masada, and, finally, carried the family off to Samaria. He made Samaria his head-quarters, while he carried on a series of successful raids against the robbers who infested Galilee, and afterward commenced a siege of Jerusalem. But he found that he had reckoned without his allies, for they failed to support him. Then he bethought himself of Mariamne, and hurried down to Samaria in the midst of the siege, in order that by consummating his marriage, he might win over to his side the native Jewish princes, who warily kept aloof from him as an Idumean adventurer. This marriage with Mariamne had the effect which he intended, of bringing many faithful partisans of her father's to his standard.

It does not appear that, up to the time of his marriage, Herod had any special affection for his bride, or any motive for marrying her beyond political policy. He had, moreover, other connections more absorbing; for his biographer says, "No part of the great Arab's life was ever pure." But Mariamne had matured into a woman, of a fair and noble presence, and a loveliness so rare and unequalled that all historians mention it. He appears after his marriage to have conceived for her a passion as fierce as his ambition. On the other hand he hated her race, which held him in ill-concealed contempt, and he feared them, too, lest they might yet overturn his power. The contest in his soul, of passion and hate and fear, is very striking; and kept him always at the point of the sword.

If any youthful illusions yet remained to Mariamne we cannot know. She may have had moments of misgiving, but innocence is not suspicious; there were none to sully the ears of a bride with unwelcome stories of Herod's loves and cruelties.

The first act which roused the expressed indignation of Mariamne, as well as that of her mother and her people, was

the appointment by Herod of an obscure Babylonian Jew, named Ananelus, as High Priest. He thought to find him a convenient tool, and that he should thus keep the power in his own hands. But it raised a storm of indignation such as even Herod hardly dared withstand. Alexandra wrote to Cleopatra, queen of Egypt, and favorite of Antony, general of the Roman armies—begging her to secure the influence of Antony to enforce the rights of her son Aristobulus. Mariamne, also, urged by her mother, and her own sense of justice to her race and her people, and by her love for her brother, ceased not to remonstrate with Herod, and to entreat him to alter the appointment. Seeing that he was making himself fearfully unpopular, he deposed Ananelus, and appointed Aristobulus High Priest, with a charming grace and affability that imposed on Mariamne, and possibly on others.

But at least Alexandra felt some fears for herself. She hastened to make an apology for writing to Cleopatra, eagerly disclaimed all intention of plotting to make Aristobulus king, and asserted her unbounded confidence in Herod, and in his way of governing.

The crafty king did not disclose to her his private opinion, but with apparent magnanimity invited her to take up her abode at his palace.

It was a palace indeed—a triumph of beauty and magnificence—with courts, and halls, and fountains, of finished grace and splendor; filled with works of art, and every luxury. The pomp and state in which he lived—the wonder of his time—dazzled the ambitious Alexandra, who now saw her plans perfected, and herself raised to the glory and consideration which she thought her due. But her complacency was destroyed when she found herself a prisoner and carefully watched. She soon began to plot and intrigue against Herod. He was at once informed of it by his spies; but, confident of his strength, he cared but little for it, and disguised his knowledge.

At the Feast of Tabernacles, which soon followed, Aristobulus, for the first time, took upon himself his duties as High Priest. Herod joined with assumed heartiness in the universal rejoicing. It was a time of proud triumph to the Jews. Aristobulus was their own—the last of an unblemished line—and as he stood before them, tall and finely proportioned, with the majestic bearing characteristic of his family, his young and lovely face illumined with high enthusiasm and holy self-consecration, who can wonder that the feelings of the excitable people rose to almost ungovernable height?—that they kissed his robes, prayed for blessings on him, and that women and warriors wept tears of deep and joyful emotion? Herod noted all this, and jealously. His fears were roused lest the Jews should set up Aristobulus as his rival.

When the festivities at Jerusalem were concluded, Alexandra and the rest of the party returned to Herod's palace at Jericho, where they were soon joined by Herod and his court, and a series of gayeties and amusements went forward. In these amusements Herod joined with well-dissembled feeling, and treated Aristobulus with a caressing fondness which might well mislead them all.

One sultry afternoon a party, among whom were Herod and Aristobulus, wandered out about the grounds; coming to some spacious fish-ponds, some of the young people plunged in to refresh themselves with a bath. They began to amuse each other and those standing near, by various feats and trials of skill, and as Aristobulus stood on the shore, they called to him to jump in and show what he could do. Urged by Herod he plunged in. For a little while the sports went on. Twilight was deepening; there was a struggle—a shout—a wild cry—a stifled moan—and all was done. Not three hours had passed since the prince left the palace, his bright face full of life and health, when he was carried back to his horror-struck family—a lifeless body. It was a plot to destroy him! It had succeeded!

The Jews stood appalled. For that it was Herod's doing seems to have been at once divined.

Now we begin to understand the strength and beauty of Mariamne's character. Through all the trying time of her betrothal—through the more trying ordeal of her married life—she had borne herself with such noble dignity that not one envious or malicious soul could speak ill of her. Whatever she may have discovered of Herod's real baseness, she kept with true wifely reticence shut up in her own heart.

But who can tell the cold horror—the sickening despair—which chilled her soul when she came to know that she was linked body and soul to the murderer of her brother? How she must have cried in mortal anguish, “Who shall deliver me from the body of this death?”

If Mariamne had not already come to such a knowledge of his essential character as to prepare her for any development however fearful, this shock would have threatened her reason. She showed a self-control that seemed heroic. Her grief was too deep for words. She uttered no denunciations, no lamentations.

Herod had not looked for this. In his jealousy of Aristobulus, which the late popular acclamations had fanned to fury, he planned his murder, but he did not expect to be found out—least of all by Mariamne. At the sight of her stony grief he was himself unmanned, and wept over the body of Aristobulus tears of real grief; but it was not grief for Aristobulus; he had indeed slain a young man to his own hurt; but his hardest punishment he had seen already—in Mariamne's tearless, conscious eyes.

This Herod was yet human; his passion for Mariamne was in a degree sincere; it was not wholly sensual; there was a spark of divine love in it, which linked him to virtue and Heaven. He concealed his crimes; he would fain preserve her good opinion of him; in her presence his better self came out. With his grace, his wit, his accomplishments he could

fascinate many women ; it piqued and angered him that in some impalpable way she resisted him.

But the grief of Alexandra knew neither bound nor comfort. She was nearly beside herself. But, intriguer as she was, she carefully expressed satisfaction at the funeral honors, and assumed to be impressed with the depth and sincerity of the emotion Herod displayed. In secret, however, she wrote to Cleopatra, giving her a full account of the affair, and adjuring her to prevail on Antony to bring Herod to trial.

In the following year, when Antony was in Laodicea, he sent for Herod to answer to this accusation. Herod went, but he left the government in the charge of his uncle Joseph, with a special command that if Antony condemned him to death, Joseph should instantly slay Mariamne ; alleging that his love for her was so great that he could not endure the thought that she should ever be the wife of another man.

Joseph was a crafty old courtier, and at once began to make interest for himself with the queen, who, in case Herod should be condemned, would be all-powerful. He was suspected, too, of indulging a warm passion for the noble and lovely woman. But one day, thrown off his guard by Alexandra, he confided to her Herod's order to kill Mariamne.

Alexandra was in consternation ; and was amazed and exasperated at the seeming apathy of Mariamne. She could not arouse her to consent to take flight for her life.

But who can portray the dreadful struggle in that pure and lofty soul, which it was necessary to hide under an impenetrable composure ? Standing without earthly support, with not one counsellor whose advice was any thing but a device and a snare, to whom could she turn ? Unrolling the sacred scroll half mechanically, with a dim idea that there only could help be found, she turns to Isaiah and reads :

“ For thy Maker is thy husband, the Lord of Hosts is his name ; and thy Deliverer the Holy One of Israel—

“ For the Lord hath called thee as a woman forsaken and

grieved in spirit, and a wife of youth when thou wast refused—

“For a small moment have I forsaken thee, but with great mercy will I gather thee—with everlasting kindness will I have mercy on thee, saith Jehovah thy Deliverer.”

The thought of her children nerved her again to life and duty. When there came a rumor that Herod was executed, feeling that neither her life nor that of her children were safe under the same roof with Cypros and Salome, she yielded to the persuasions of Alexandra and prepared to fly to the Roman camp.

Herod, however, had not gone to his final account. Antony did not even mention Aristobulus in his conference with him, and snubbed Cleopatra for her interference.

Salome, with an imagination set on fire of hell, had noted the interviews between Mariamne and Joseph, and concluded that so much talking must betoken an intrigue. Possibly her keen eyes observed that the loveliness of Mariamne caused Joseph some perturbations of soul.

Salome had always hated her brother's wife, and Cypros was a mere echo of her wicked daughter. They set out to meet Herod, eager to unfold to him the dreadful wickedness which they fancied they had discovered. They told him how Mariamne was preparing to seek the Roman camp, adding that no doubt Joseph would be happy to accompany her; and finally they ventured to make a direct accusation of infidelity.

But Herod understood them; he knew them of old; he also knew his wife as thoroughly. However, on arriving at the palace he so far humored them as to send for Mariamne and inquire of her if this accusation was true. We know not the words of Mariamne's reply, but it was calm, simple, and conclusive; and Herod entreated her pardon. He sought to convince her of his unbroken confidence by every form of protestation, by penitent asseverations and fond caresses. He was now roused and eager. This being, so noble and pure,—

so peerlessly lovely,—so far above all that was unworthy,—why would she not love him? Why did she not share the wild passion which flamed in him anew at the sight of her beauty and sweetness? He begged her to love him; “*besought* her to show the same confidence in him that he had in her.” For the time his soul was elevated into a higher and purer frame. He longed to feel himself forgiven, and that this fair creature, this marble statue, should melt into a warmth and fervor equal to his.

Ah, the tortured soul of Mariamne! The thought of her dead brother rose up to chill what tender and pitying emotions his wild prayers might have awakened; and then—that command to Joseph! Worn out by these terrible struggles and fears, her nerves giving way under the strain, exhausted by the excitement of this trying interview,—her prudence for a moment deserted her; and in agony of soul she asked him—if the command he had given Joseph was a proof of his love?

In his wrath Herod drew his sword, and for a moment it seemed that he would have slain her on the spot. Would she *never* believe him? Had all his humble and earnest protestation absolutely effected nothing? Mariamne sate unmoved. Life was harder to bear than death. Death was deliverance; why should she shrink from it? But his wrath took another direction for the time, and Joseph’s head was separated from his shoulders.

For four succeeding years there was outward quiet. Herod strove by every assiduity to efface unpleasant memories from the mind of Mariamne. The leopard however does not change his spots, and Herod was Herod still.

The after life of Mariamne is a terrible tale. Again Herod went away to ingratiate himself with the powers that were—just then represented by Octavius Cæsar. As before, he left instructions to slay Mariamne in case of his death. Again his deputy, Sohemus, was overcome by the winning presence and gracious bearing of the queen—who was a prisoner at the

castle with her mother, her children having been sent to Masada. A second time was the fatal command disclosed to Mariamne, with similar protestations that it should never be obeyed; once more there was a household plot by Salome; another stormy scene between Mariamne and Herod, who upbraided her with her coldness; and as before Mariamne only answered by one searching question,—

“Can I love one who has killed my father, my grandfather, and my brother?”

Again had Herod in his wrath nearly slain her on the instant, but, as before, the power of her presence held back his hand. Again Salome plied Herod with crafty lies—and again an instant execution rewarded him who revealed secrets. Sohemus met the fate of his predecessor Joseph.

Herod was now exasperated beyond endurance by the marble pride of Mariamne, whom he had sworn to conquer, whom he loved all the more because she was immovable. She lived on with him, but showed no signs of tenderness, none of relenting. But for her children no doubt she would have fled, or would have died by her own hand. We can conceive of such a character as hers capable of any self-sacrifice; and we can explain her living with him all these years after she had discovered his cruelty and crime, only by the love she bore her children. It may be a question with some, whether Mariamne's pride had not overwhelmed other and more womanly qualities; whether some tenderness and response to Herod's repentant love, might not have controlled and saved him, and her too. But we cannot tell what struggles she underwent, what scruples she overcame in adapting her cooler, purer nature to one so fiery, so ambitious, so unscrupulous as Herod's.

Events now marched swiftly on. Herod gave himself up for the time to the possession of evil spirits, while Salome industriously fanned the flame of his wrath. She accused Mariamne of an attempt to poison Herod; and choosing the

time when he was already out of temper, she fomented his rage till, "getting together those that were most faithful to him," he brought the queen to trial upon this charge, before judges of his own selection. The show of evidence must have been weak, since there is no mention in history that there was any at all. Josephus says, "it was charged upon her by way of calumny only, but when, at length, the judges were satisfied that Herod *would have it so*, they passed upon the queen sentence of death."

Herod even now would have relented, but Salome plied him with base arts, and fanned his anger into fury, so that at last he ordered the execution of the only woman he had ever really loved.

The mind of Mariamne remained firm ; she had approved herself a "woman of excellent character, both for chastity and greatness of soul."

Of a majestic and marvellous beauty that well became a queen, she must have ruled her own spirit or she could have had no power over that of Herod. "God sets some lives in shade alone." He gives the hardest tasks to the strongest souls, and he makes them for examples, that weaker souls may—

"Know how sublime a thing it is
To suffer and be strong."

She walked quietly and silently to the place of execution; the vast multitude as silent as she. Indeed, a large body of guards had been scattered here and there among the crowd to prevent tumult or outbreak.

Mariamne was not much over twenty-five; but what life was ever more perfectly rounded to repose? Yet this sacrifice must have its sprinkling of bitter herbs.

Alexandra, her soul mad with terror, made one frantic effort to propitiate Herod and save her own miserable life a

little longer. She rushed to the place of execution and upbraided her daughter.

This called forth the only remark that is recorded of Mariamne throughout the last and closing scenes. In a few quiet words to those near, she expressed the grief she felt that her mother should thus degrade herself and her family—that it could avail nothing!

So unshaken was Mariamne's firmness of mind, that it is specially recorded that "she went to the place of her death without even changing the color of her face."

One moment—and God sent release to this long-tried queenly soul; her mortal put on immortality,—and her heavenly crown no man could take from her.

A single contrast may be pointed to. The grace, the dignity, the purity of one woman, and the meanness, the malevolence, the cruelty of many. However wicked and cruel Herod may have become, he was outstripped by his mother and sister, Cypros and Salome. They out-heroded Herod, and drove him on to suspicion, cruelty, and crime. This bitterness of woman to woman has passed into a proverb, and the persecutions of wives by mothers and sisters will appear a vast mountain of crime, at the Judgment-day of God. Then we may hope and believe it will be consigned to that Hell it so well becomes.

LXIII.

SALADIN THE MAGNANIMOUS.

THE KURDS—EGYPT—THE KING OF JERUSALEM—CONDITION OF THE CHRISTIANS—
THE CRUSADERS—SALADIN IS SULTAN—THE BATTLE OF TIBERIAS—JERUSALEM
SURRENDERS—A THROB OF ANGUISH—RICHARD AND PHILIP—TREATIES AND
TRUCES—RICHARD DISTRACTED—THE CAREER OF SALADIN CLOSES.

THE wild mountainous country lying east of the river Tigris is the land of the Kurds. Out of this wild land came two brothers, somewhere about the year 1130, and offered their lives and their swords to the Sultan of Bagdad. These men were called in their own land Ayoub and Chirkou.¹ They were strong, daring fighters, and won their way by the sharp edge of the sword. Ayoub (or Job) was made governor of the small town Takreet, on the banks of the river Tigris, and there in the year 1137 a son was born to him, whom he called Yusef (Joseph). This is he who afterwards became famous as Saleh-eh-deen, meaning—" *Salvation of Religion*"—and is known by us as SALADIN.

The wonderful torrent of the Crusades had swept over Europe and deluged the East. Jerusalem had fallen, A. D. 1099, into the hands of the Latin Christians, and the Cross glittered on every height where once the Crescent had waved. The kings of Jerusalem, at first earnest and full of noble

¹ Spelled by Europeans Shirachou, Sheerkoo, Chirkou, &c.

zeal, had yielded to the corruption of power and the charms of conquest. Amaury was now king of Jerusalem, but Tyre, Antioch, Askelon, and other cities and provinces, were held by powerful and ambitious Christian princes, each eager for dominion, and greedy for glory. There was nowhere a strong hand, no central power; no consolidated nation had gathered around the standard of the Cross, which now floated over Jerusalem. On the contrary, weakness and doubt hovered over it, and envies and jealousies threatened peril to the new kingdom, won by the frenzy and faith of Europe.

At this critical time a man came on the stage where this most strange and exciting drama was enacting itself. Let us glance briefly and rapidly at his career, up to the time when he came to be the chief figure in the land we have attempted to describe.

At this period the Khalifs of Egypt were sunk in sloth, and were ready to fall into ruin. A contest went on for some years as to who should seize the power—whether the followers of Mohammed or the followers of Jesus. But Chirkou, the general of Noureddin, Sultan of Damascus, grasped the prize, and the dynasty of the Fatimites in Egypt was closed.

Chirkou lived but a short time, and then Saladin was named by the feeble Khalif as Vizier. Up to this time he had been a young, dissipated, reckless soldier; now he came forth a new man, one born to command, able to seize and rule an empire. His gravity inspired respect, his liberality won the hearts of the soldiers, his piety and austerity made him dear to the followers of the Prophet. The year 1171 saw Saladin master of all Egypt; but not content with that, the ambitious and able young commander was already looking out to see where he could grasp more power, and gain more glory. He saw the land of Palestine in the hands of the Latin Christians, and Jerusalem held by the weak hand of Amaury. Beyond that lay the dominions of his master Noureddin; Saladin had not yet prepared his wings to descend upon them.

A short time elapsed and the Christians saw themselves surrounded by the powerful forces of the Moslems, and took the alarm. The king of Jerusalem—now Baldwin IV.—was but a boy; the Sultan of Damascus was a boy, for Noureddin had died in the year 1173. All favored the designs of an active and ambitious prince like Saladin. It is a peculiarity of the tribes of the East, though not confined to them, that they long for and follow a *leader*. The fame of Saladin, his vigor, his audacity, his generosity, his piety, had penetrated the ears of the subjects of Noureddin, and touched their hearts; and Emir after Emir declared in his favor, until Ebu Mokaddeen, who held Damascus for the son and successor of Noureddin, opened its gates to the Sultan of Egypt (A. D. 1174). Hama, Edessa, and other cities followed this example; Saladin then beat the armies of Malek-es-Saleh, son of Noureddin, married the widow of Noureddin, and took the title of Sultan of Damascus. Master now of Syria and Egypt, his kingdom was divided; for between his dominions lay Palestine, and in the hands of brave, daring, restless Crusaders.

Let us look for a moment at the state of the Holy Land. Count Raymond held Tripoli, Bohemond was prince of Antioch. Everywhere the brave and ambitious knights of Western Europe sought fame and power in this desolate and distracted country. Jerusalem, the centre of the conquest made by the Crusaders, was governed by Baldwin IV., young and a leper, with the crafty and unscrupulous Raymond, Count of Tripoli, as regent. The Christians had failed to seize fortune upon the death of Noureddin, and had allowed Saladin to combine the whole of Syria in his hand. It was a fatal mistake. They made one more. They forgot the words the prophet had said to the Hebrews long ago,—“Children of Israel, turn not your eyes nor your steps towards Egypt.” They had marched on Egypt and laid siege to Alexandria, and were beaten back; then they turned their arms against Saladin in Syria. He made brilliant promises to the Chris-

tian leaders, and Count Raymond was long suspected of being in his pay. They agreed upon a truce, which the Christians were first to break; for they believed and acted upon the maxim, "that no faith was to be kept with unbelievers;" they acted upon it to their own destruction.

They ravaged the country of Saladin towards Damascus, and pillaged towns and cities. This excited the wrath of the Sultan, and with a powerful army he marched into Palestine, ravaging and burning in return. Baldwin in dismay shut himself up within the strong walls of Askelon, for he dared not meet Saladin in the open field. From the walls of Askelon his knights saw the destruction of the land, saw the cities they had fought and won taken away and given to the possession of the Turks. Exasperated and in despair, they swore on the wood of the True-Cross, to fight and die. They sallied out from the gates of Askelon, took Saladin by surprise, and after a bloody battle routed his forces, and made "the Star of the son of Ayoub pale."

For some twelve years this kind of contest went on, between Saladin and the Christians, with no decisive result. Year after year, month after month, day after day, the condition of the Latin Christians was becoming worse, their prospects pitiable. Two kings of Jerusalem—Baldwin V., a child, and Guy of Lusignan—now split the Christian knights into factions; the leaders indulged in bitter quarrels; the religious orders gave themselves to furious hatreds; priests quarrelled with knights, knights with priests; discord prevailed in their church and in their camp; the old inhabitants of the country hated or feared the Christians from the West; they in turn cared more for the glory of their own countries than for the welfare of Palestine; greedy for pillage, impoverished in purse, the knights looked out to see what city could be grasped, which would yield richest plunder; they were mercenary, their soldiers mutinous; anarchy reigned.

The feuds which distracted the Western church penetrated even the gates of the Holy City.

The condition of morals was as bad. Religion was almost a mockery. The Patriarch Heraclius spent the tribute of the pilgrims upon prostitutes, and the notorious Pâque de Rivery displayed in the Church of the Sepulchre itself, ornaments bought with pious offerings. A queen of Jerusalem, widow of Baldwin IV., was the open mistress of Andronicus (afterward emperor of the Greeks) and found a home among the Turks. Bohemond prince of Antioch put out his wife and espoused a courtesan. The historian and Bishop of Tyre says—"There is scarcely one chaste woman to be found in the city of Jerusalem." If such was the depravity of manners among the great, what must it have been among the small?

The whole of that Oriental land was given over to war, to pillage, to cruelty, and to the vices which troop in their train. Cruelty was the rule, chivalry the exception; for chivalry means bravery united with mercy. War was the business, and the sole business of knights and gentlemen. If they did not find it at home they sought it abroad. The fire and fanaticism of Peter the Hermit had opened a field for the adventurous and ambitious, which relieved Western Europe of their presence, and for a time removed the ravages of war to the rocky heights of Palestine. The population there was small, the country unproductive; and the hosts of Christian soldiers lived from the food sent them by the pious from Europe, and from the plunder of all the people about them. No pen can describe, no pencil paint the miseries of that wretched land, through nearly the whole of the twelfth century. But there was a marked and important difference between the armies of the Crusaders and the armies of Saladin—one which insured success to the latter. In Europe Feudalism prevailed, and every count, and prince, and every knight was the master of his own forces; none yielded to one superior commander; each leader fought in his own way, and at his

own time. The forces of Germany marched and fought as their Emperor directed; the forces of England followed Richard; those of France, Philip; those of Italy, Conrad or Tancred. Thus their councils were distracted, their unity was a heap of sand.

Saladin was the absolute Sultan and master of all his army, chiefs and soldiers alike; with him was the word of life and death; he wielded not only the powers of earth, but he bore the standard of the Prophet; he was the champion of the *One God*, and of Mohammed his Prophet—sworn to conquer and destroy these idolatrous invaders, who had come to pollute the mosques of Allah.

A battle therefore, on the part of the Christians, was a series, a succession, a whirlwind of bold brilliant deeds, done by daring men; each one fired with the love of glory, or made invincible by the love of Christ. On the part of the Orientals, it was a fearful array of wild fighting men controlled and directed by *one* mind, inspired by a loyalty to him, and a fierce faith in their Prophet. On the field of battle therefore there were brilliant charges, most daring feats, wonderful acts of heroism on the part of the Christians; on the part of the Orientals, fierce, unyielding valor, and the strength of masses hurled against an uncompacted foe. If victorious, the various parties of Christian soldiers stopped to plunder the camps of the Orientals; if defeated, a horrible, ghastly rout ensued. On the other hand, the master mind of Saladin, controlling his own power, could and did more certainly gather the fruits of victory.

We come now to the year 1187, and we approach again the walls of the Holy City. The child king, Baldwin V., had died suddenly, and his mother Sibylla was accused of the murder of her own son. The contest for power now was between her and Raymond Count of Tripoli, who had been regent. She closed the gates of Jerusalem and had her husband Guy of Lusignan crowned king in the Church of

the Holy Sepulchre. The barons and knights gathered at Nablous, and broke out into violent invectives and threats; they would never be led by a *coward* like Guy. Raymond tried to calm them, and after a time, driven together by the imminence of danger, Count Raymond agreed to unite with King Guy to save Jerusalem. Raymond had for a long time been in correspondence with Saladin; and had received money from him. He was suspected, and justly, by the more upright knights. But now that Saladin was marching upon them, the coward, the traitor, and the woman combined to save that Holy City, which had cost so much blood, so much treasure, and had been the object of so many prayers.

Why was Saladin marching upon Jerusalem? Doubtless he intended in due time to drive out the Latin Christians, and then Palestine would unite his dominions of Syria and Egypt. But now there was a great and provoking cause. Among the soldiers of fortune who had sought the sacred land was Rénaud de Châtillon, a brave, reckless, daring, unscrupulous knight, who, after a series of victories and defeats, after a long imprisonment, from which he had been released by Saladin, had been put in possession of the Castle of Carac, on the border of Arabia and Palestine. There he gathered the Knights Templars; fiercest and most unscrupulous of all the Latin soldiers. They respected no truces made between the Christians and Saladin, but ravaged the frontiers of Arabia; they plundered caravans, robbed the pilgrims of Mecca, murdered men and imprisoned and outraged women. Saladin remonstrated again and again, but the weak King of Jerusalem could not control such subjects as these; they cared no more for him than for Saladin, but carried their incursions far into Arabia, and even threatened the holy cities of Medina and Mecca; they determined to plunder the tomb of the Prophet itself.

Saladin's soul was roused. He swore by the tomb of the Prophet that he would kill Rénaud with his own hand. Again and again he attacked Carac, but he had not taken it; now

with a great army he marches into Palestine and takes the city of Tiberias, on the sea of Galilee, by assault.

The Christian leaders gathered their army on the plains of Sephoris. Every garrison was depleted to swell the ranks of the Christian host. In the camp of the Christians discord reigned. King Guy was the ostensible head, but it was a head without courage or conduct. Count Raymond of Tripolis was the ablest leader among them, but he was suspected and hated. The Grand Master of the Temple scouted his advice, and charged treason upon him to his face. It was July; and the heat of that land is terrible; water is almost unknown. Against the advice of Raymond the King gave the word to march against Saladin, whose army lay on the shores of the Galilean Sea. Saladin learned this from his scouts, and rejoiced in his soul. He hastened to meet them. The distance was but twenty miles, but before the Western troops were half the way, they were melted with the heat, parched with thirst; the charges of the light Turkish cavalry and showers of arrows harassed them incessantly; the burning bushes and herbage aggravated their disorder. The fighting continued throughout the day, with no signal result. That night they lay on their arms, a prey to thirst, to doubt, to fear. The wood of the True-Cross was carried through the ranks by the Bishop of Ptolemais, which revived their spirits.

The Orientals were confident of victory. Saladin flew through their ranks, inspiring them with his own courage. He promised paradise to every follower of the Prophet who died fighting for his religion. He said—

“To-morrow (Friday) is the festival for all the believers, and Mohammed hears the prayers that are offered to him.”

They answered him with cheers and cries. The morning light showed the Christian army on its height, completely

¹ Their Sabbath.

surrounded with the troops of Saladin—confident of victory. For a while both armies gazed at one another. Then Saladin gave the fatal word, and the Orientals rushed upon their enemies from all sides, uttering fearful cries; the noise of arrows was like the rushing of the wind; the blows and shouts of fighting men were fearful; blood flowed like water; the heat was intense, and the burning herbage, fired by order of Saladin, filled the eyes with smoke and ashes. The soldiers dropped with exhaustion and thirst, they threw down their arms, and surrendered to the Eastern warriors. The Knights of the Temple and St. John fought like lions; sword and spear reeked with blood. They rallied again and again about the wood of the True-Cross, until the Bishop of Ptolemais was killed. Then it was borne aloft by the Bishop of Lidda. So it went on through the day, and both sides knew which must be the victor. But the Knights fought on. At last the King of Jerusalem was taken prisoner, with the Master of the Templars, and Rénaud de Châtillon, and all the most illustrious knights left alive. And the True-Cross was captured by the Moslems.

The disastrous battle was ended. Raymond, Bohemond of Antioch, Rénaud of Sidon, Baleau of Ibelim, and a few others escaped, and made their way to Tripolis. The secretary of Saladin says:—"I saw the hills, the plains, the valleys covered with their dead bodies; I saw their standards abandoned and soiled with blood and dust; I saw their heads struck off, their limbs scattered, and their carcasses piled like heaps of stones." The prisoners were driven in in herds; there were not cords enough to bind them; and Christian knights were sold for a pair of shoes.

In a great tent in the midst of his camp, Saladin received the King of Jerusalem and the leaders of the army. To the King he was kind and offered drink cooled with snow. But when the King handed the cup to Rénaud, the Sultan stopped his hand. "No," he said, "that traitor shall not drink in

my presence ; I will show him no favor." He then reproached him for his perfidies and cruelties, but offered him his life if he would abjure Christianity and embrace the religion of the Prophet. But base as Rénaucl was, he spurned the offer with contempt. Then Saladin struck him with his sword, and his guards ended his miserable life. We cannot dwell longer on this terrible victory of Saladin, this fearful defeat of the Christians. He made short work of the Knights of the Temple and of St. John, the sworn enemies of his religion. All who would not abjure the Cross and accept the Crescent, were beheaded. Few of these, ruthless and desperate as they were, faltered. They offered themselves to death, rather than dishonor their religious vow. After this barbarity—or savage justice, as it was to Saladin—his better nature reigned, and he treated his distinguished prisoners with every kindness and courtesy. The Moslems were exultant, the Christians dismayed. Thanksgivings ascended from every mosque, and Saladin wrote as follows :—

“Not our might, but their own sins have prepared the overthrow of the Christians. The Cross is fallen into our hands, around which they fluttered like the moth around the light, under whose shadow their hearts gathered, in which they trusted boldly as in a wall—the Cross, the centre of their pride, their superstition, and their tyranny.”

The whole of Galilee was at his feet. Ptolemais, Nablous, Jericho, Ramla, and other cities opened their gates and implored mercy ; the yellow standards of the conqueror floated over nearly all the walled cities of the Holy Land. Tyre, Tripolis, Askelon, and Jerusalem still remained in the hands of the Latins ; still made a stubborn defence. There is not room here to describe the attack upon Tyre, or the siege of Askelon. Tyre resisted, Askelon fell.

Three months after the battle of Tiberias, Saladin appeared before the walls of Jerusalem. The hour so long prayed for by the Moslems, so long dreaded by the Christians, had come ;

and the Mount of Crucifixion, the Sepulchre of Christ, were at the mercy of the armies of a false religion. What did this mean?

Its king a prisoner, its queen powerless, its streets filled with the weeping wives and fatherless children of those who had perished at Tiberias—a few fugitive soldiers, some recent pilgrims, these were all that were left to guard the Holy Sepulchre. It was a piteous sight. Saladin sounded his trumpets, and sent for the principal inhabitants to meet him. He said—

“I acknowledge with you that Jerusalem is the house of God; I would not profane its sanctity by the effusion of blood; abandon its walls and I will divide with you my treasures; I will give you as much land as you can till.”

But they could not give it up, they could not yield to the infidel the hallowed spots where Jesus had walked, had suffered, had died.

“We cannot,” they replied—“we cannot yield the city in which our God died; but more than all we cannot give it up to you.”

The victor, enraged at this trifling, this impotent refusal, swore that he would lay the walls and towers even with the ground; swore that he would avenge the death of the Faithful who had been murdered there by Godfrey of Bouillon, when he captured the city. The standards of Saladin were planted on the heights of Emmaus, and his army encamped on the very ground once occupied by Godfrey and Tancred, when they assaulted the walls eighty-eight years before. In the city the priests offered prayer to God in the Church of the Holy Sepulchre, they marched in procession in the streets, they excited the people to prayer and to the fury of despair. They manned the walls, they made sorties from the gates, they fought with desperation, and rushed upon certain death, sure of the paradise promised to martyrs. Many Moslems fell, and as their own historians loved to describe it—“went to dwell

on the banks of the river which waters Paradise." Courage was met by courage, faith by faith, fanaticism by fanaticism; and every day the battered walls threatened to fall. The soldiers were hopeless, the priests seemed abandoned by God; cries, groans, and sobs were heard in the streets, and the whole people were given over to despair. Then some of the principal inhabitants went to Saladin, and implored his mercy; offered him the city upon the terms he had proposed.

He refused, saying—"I have sworn to assault the city and to give it up to the sword." He sent back the messengers without hope. Again and again they prayed, and always received the same answer. At last, inspired by the fury of despair, their leader Baleau of Ibelim said to him—

"If we can obtain no mercy, we will give you the fruits of our despair; we will fill you with terror. These temples and palaces you are so anxious to conquer, shall be totally destroyed. We will destroy the Mosque of Omar; and the mysterious stone of Jacob, which you worship, shall be pounded into dust. Jerusalem contains five thousand Moslem prisoners; they shall perish by the sword. With our own hands we will slay our wives and children, and spare them the shame of becoming your slaves. When the Holy City shall be but a heap of ruins—one vast tomb—we will march out of it followed by the angry ghosts of our friends and kindred; we will go out armed with sword and fire; and no one shall ascend to paradise without having sent ten Moslems to Hell. Thus we shall gain a glorious death, and shall die calling down the curses of the God of Jerusalem upon your head!"

This desperate speech startled Saladin, and he consulted *his* doctors of the law, to know if he might violate his oath. They found it an easy task to absolve him, so the next day he accepted the capitulation of the besieged city.

This was on Friday, October 2, 1187, the anniversary—so the Moslems said—of the day when Mohammed set out from Jerusalem on his journey to heaven.

A hundred thousand souls were in the city when it capitulated. The lives of all were spared, and nearly all were allowed to ransom themselves with a small sum. When the fatal day came for them to abandon the city and the sacred shrines, they were overcome with grief: they visited Calvary, they embraced one another, they watered the tomb of Christ with tears. The gate of David alone stood open. Seated on his throne, Saladin saw them pass out before him. The patriarch and the priests came first, bearing the sacred vases, the ornaments, and the treasures of the Church of the Holy Sepulchre; then came the Queen of Jerusalem, attended by the barons and knights; then great numbers of women with children in their arms, expressing their grief with loud cries: "We are the wives," they said to him, "the mothers, the daughters of those warriors you keep captive; we leave forever the land they defended with so much glory; they supported our lives; losing them we lose all hope: give them back to us to allay the miseries of exile, and to help us upon earth."

Saladin's heart was touched; he could not refuse their appeal. He released all such captives without ransom; he gave gifts to those he knew to be pious and brave; he permitted the Hospitalers to remain in the city to care for the sick; he and his chief men voluntarily remitted the fines of vast numbers of those who were too poor to redeem themselves. When all were departed, Saladin made his triumphal entry into Jerusalem. He purified the Mosque of Omar with the rose-water of Damascus, and ascending the pulpit of the Prophet, built by the hands of Sultan Nouredin, he said—

"Glory to God who hast caused Islam to triumph, who hast broken the power of the infidels! Praise the Lord who hast restored to us Jerusalem, the dwelling of God, the home of saints and prophets. From the bosom of this sacred dwelling God caused his servant to travel during the darkness of night; it was to help the conquest of Jerusalem that God

once stopped the course of the sun : and here, at the end of time, He will assemble all the prophets of the earth."

Then he addressed and encouraged his soldiers ; and then the imaum offered prayers for the Khalif of Bagdad, and for Saladin :—" O God," cried he, " watch over the days of thy faithful servant, who is thy sharp sword, thy resplendent star, the defender of the faith, the liberator of the sacred house. O God, let thy angels surround his empire, and prolong his days, for the glory of thy name !"

Thus had the Christians prayed when they took the city, thus did the Moslems pray now.

A throb of anguish convulsed all Europe, when the news reached them that the Holy City had fallen ; had fallen once more into the hands of the infidels. For the moment the Christian world was changed ; luxury was abandoned ; Christians wore hair-cloth and sat in ashes ; feuds were healed ; injuries pardoned ; alms were given ; and men, women, and priests swore that the Holy City should be redeemed. But these pious resolutions could not last ; men forgot them, and went on as before. But when William, Bishop of Tyre, appeared in Europe, and told the tales of what he had seen and heard, the old fire of the Crusades again flamed up ; so that the Kings of England and France and the Emperor of Germany agreed to march to the rescue of Jerusalem from the hands of Saladin.

It is impossible, in the space allotted to this article, to dwell in detail upon this most interesting chapter of the history of the Crusades—how Richard and Philip swore perpetual friendship and quarrelled at once—how they taxed and robbed their people, plundered the Jews, and sold their possessions—how they at last sailed, and reached the Holy Land, and there kept up a perpetual anger and malice, and all uncharitableness—how Philip at last sailed away home in disgust, and Richard marched on from Acre to Askelon, in a constant fight with the forces of Saladin. But, at last,

wearied out with incessant fightings, fearful of the machinations of Philip in France, and John in England, Richard was anxious to come to terms with Saladin, so that he could return to his own dominions; and yet he greatly desired the glory of recapturing the Holy City. He made many propositions, which Saladin politely declined, and kept busily at work strengthening the walls of Jerusalem. At last King Richard made one more most extraordinary offer—it was that his sister should become the wife of Saladin's brother, Malek-el-Adel, and that they should be king and queen of Jerusalem and the Holy Land.

Saladin received and treated the proposition courteously, but he told his secretary Bohaheddin, that he did it to please his Emirs, but he meant to drive the Christian knights out of the land. In the mean time Saladin kept up negotiations with Conrad of Tyre, and did what he could to divide and distract the purposes and councils of the Christians.

So the winter passed, and the spring of the year 1192 came. Richard was distracted between his desire for the glory of retaking the Holy City, and his fears for his crown. Sometimes he was fierce for an advance, then he would give the order to retreat. Thus he weakened himself with the bold and aspiring knights in his own camp; while Saladin's money corrupted the Duke of Burgundy, so that he had satirical songs upon Richard sung in the Christian camp. Again and again Richard urged terms of peace, and at last a truce of three years was agreed upon on the 2d September, 1192. The only concession Richard could get was that the pilgrims were to be free to visit the holy places, and were to be untaxed.

The career of Saladin now draws to a close. Richard and his army retired from Palestine, and Saladin was master of all except the few places on the coast between Joppa and Tyre. He now saw his empire consolidated, and extending from the Nile to the Euphrates; he was the recognized Sultan and master of all; he was the accepted head and leader of the

Faithful Moslems, and from every mosque went up prayers to heaven that his life might be prolonged, and his glory be perpetual. He had combined and strengthened his kingdom; he had confirmed and extended his religion; he was known everywhere as a just man who did no wrong and righted the evil; no prayer for redress ever found his ear shut; he was scrupulous in his piety, and he built mosques; he erected fountains and wayside inns on the road to Mecca, that faithful pilgrims might have protection. He was plain and frugal in his dress and life, and when he died there was no gold in his coffers.

Compare him with the fierce, cruel, treacherous Richard of England, and he is a saint. Indeed, when we see what this Saladin was, professing what we believe a false creed, and what Richard and Philip, and Guy and Raymond were, holding what we believe to be a true religion, we are lost in wonder and amazement.

But Saladin's character does not rest upon the testimony of his own historians—the generosity and magnanimity of Saladin have been praised by the Christian historians; they tell how after the battle of Tiberias he voluntarily sent back the Countess, wife of Raymond, and her son, with rich gifts; how after the surrender of the fortress of Carac, which had so long defied him, he expressed his admiration of the valor of the knights, by giving them their liberty, restoring them their wives and children, and making them rich gifts. After the fall of Jerusalem he left the Christian pilgrims a church; he voluntarily released great numbers of prisoners; he studiously protected them from the insults of his coarse and maddened soldiers; and he sent guards to protect them on their way to the sea. If any were weak and faint on the journey, the Moslem soldiers dismounted, and gave them their horses; if any were hungry, the Moslem inhabitants shared with them their food. And yet, these wretched pilgrims, when they entered the Christian lines, were plundered by Christians of the very

property Saladin had given them; were shut out from the cities and from shelter, so that thousands perished.

In the spring of the year 1193, at the age of fifty-six, the magnanimous Saladin died at Damascus, after a career of great activity and great glory. We close this very imperfect sketch with a few words of an Arabian historian, which express the profound admiration in which he was and is held throughout the East.

Imam Jatal-Addin-al-Siuti thus describes him:—"A king of the age, the superexcellent, the accomplished, the efficient executor. In that his rule made him chief among princes; for that the reward of the efficient actor was not lost unto him. He who granted the just desire. He who confided in God; for that he was to be trusted for preserving his servant in safety. He who firmly rested in God for the repulsion of every proud devil. He whose help was implored by a numerosity of number. He who was skilled in (explaining) God's truth among relatives and servants, faithful in the just obligations of lying secretly in ambush, and making sacred war with the tyrants and the proud; a destroyer, with contempt and scorn, of the drinking-spots of the infidels and associators (Trinitarians). The intelligent eye of his age, and illuminated by the glitter of lightning, the Sultan Al-Malik-al-Naser, Salâh Addunya (as well as) Addin-Abu-Mustapha-Yusuf-Ibn-Ayyub. May God rain upon him in abundance the rain of his compassion and satisfaction, and grant him to dwell in the higher mansions of the angels!"—*Trans. of Rev. James Reynolds.*

PHARISEES AND SADDUCEES.—During the years of the Captivity the tribes had become almost a new people, with many of the customs and beliefs of their captors. It was after this that a party of Reformers sprang up called Pharisees, from “pharash,” *set apart*. They aimed to separate the Hebrew doctrines and practices from all others, and through them grew up the complex and hidden Oral Law, which none but the Pharisees were to understand. The old sect of the Sadducees, the aristocratic and conservative party, went down before the vigor and intensity of the new party, and in the time of Jesus the Pharisees governed in the Synagogue, the Sanhedrim, and the Great College. The Pharisees recognized the laws of Moses—the written Law—but they claimed that the Oral Law, which was not written, was equally sacred. Mystery surrounded it, and the pupils of the College were forbidden to mention it in a stranger’s presence, or to write it in human characters. When it had been written down (the Talmud) for the use of the priests and rabbins, a curse was pronounced against any who should translate it into another tongue. So strictly was it fenced about, that no Gentile, no servant, no woman was ever to hear it mentioned. No Jew must mention it to his wife. By and by the members of this sacred secret society ruled in all departments, not only in the temple but in the house. They prescribed rules for dress, for conduct, for eating, and for every action of life. The young, and the common Jews were taught to bow down before them, and with their heads in the dust to say—“Peace be unto thee Rabbi.”

The Rabbi was to be before father, before mother, wife or child. A man was to feed and clothe the Rabbi before his own father or mother; he was to ransom the Rabbi first; he was to fear the Rabbi as he would fear his God.

